



The Church Out-of-Doors

A special issue

November 1956



Now Is the Time...

... to order your Christmas gift subscriptions
to the *International Journal*.

... to see that every superintendent and teacher in your church school
gets the *Journal* regularly.

Here's Why:

★ Our Christmas gift rates save you money and
make your shopping easy. Just use the handy coupon on page 27. We'll send
an attractive gift card in your name just before Christmas.

★ Special club rates for churches
make it possible for all church school workers to have the *Journal*.
Only \$2 a year in clubs of 25 or more copies;
\$2.50 a year for clubs of 5 to 24.

★ All subscriptions received during November
will start with this authoritative special issue "The Church Out of Doors."

★ In January they'll receive another special issue,
"Laborers Into His Harvest," on church vocations,
in time for use during Youth Week.*

Every month during the year the *Journal* brings
inspiration, stimulation and "how-we-did-it" ideas.

★ An extra special Christmas premium for all new subscriptions
and for each additional subscription in an increased order,
is the genuine Hallmark nativity scene,
beautifully lithographed in red, gold, green, blue, yellow and brown.
Send your order right away and we'll send your three dimensional Christmas creches
(which measure 12x18x10 inches and retail for \$1.00 each)
in time for use in your classroom or home.

*Use the order blank on page 23
to send for extra copies of this issue and to reserve
your copies of "Laborers Into His Harvest."

International Journal of Religious Education

Box 238, New York 10, N.Y.





INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

VOLUME 33, No. 3

NOVEMBER 1956

EDITORIAL BOARD

Virgil E. Foster, *Editor*
Percy R. Hayward, *Editor Emeritus*
Lillian Williams, *Managing Editor*
J. Martin Bailey, *Director of Circulation*

Wilson Cheek	Hubert C. Noble
Alva I. Cox, Jr.	J. Allan Ranck
Alice L. Goddard	A. L. Roberts
R. L. Hunt	Erwin L. Shaver
J. B. Ketcham	Helen Spaulding
Paul H. King	Paul L. Sturges
Gerald E. Knoff	J. Carter Swaim
Philip C. Landers	W. R. Thornton
Mildred Magnuson	Mary E. Venable
Donald Newby	John S. Wood

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of Churches.

Editorial and advertising offices, 257 Fourth Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

SUBSCRIPTION RATES

Five years, \$11.00 Three years, \$7.00
Two years, \$5.00 One year, \$3.00
Five or more subscriptions to one address, \$2.50 each; Twenty-five or more subscriptions to one address, \$2.00 each. Three or more subscriptions in one order to separate addresses, each \$2.75.

Same rates to foreign countries.

Single Copies:

100 or more,	20c ea.	6-19 copies,	30c ea.
20-99 copies,	25c ea.	1-5 copies,	40c ea.

For \$15.00 a year, Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of each publication printed by the Commission on General Christian Education during the year.

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Educational Index* of your public library.

PUBLISHED MONTHLY AT MOUNT MORRIS, ILLINOIS, EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Second class mail privileges authorized at Mount Morris, Illinois. Acceptance for mailing at special rate of postage provided for in the Act of February 23, 1952, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943. Copyright 1956, Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Cover Page

Photograph by A. Devaney, Inc.

Editorials, News and Comment

- 2 The church out-of-doors, *Hugh W. Ransom*
- 2 "He went up on the mountain," *Virgil E. Foster*
- 8 How many go to church camps and conferences?
- 21 Attendance at camps and conferences of constituent denominations
- 46 What's happening

Articles on "The Church Out-of-Doors"

- 3 Meet God out-of-doors, *Lowell Brestel Hazzard*
- 4 The out-of-doors into the lives of people, *Mary E. Venable and Edward L. Schlingman*
- 7 One program—indoors and out, *Robert W. Tully*
- 9 Trip camping, *Maurice D. Bone*
- 10 Trail camping, *Ed Crill*
- 12 Family camping, *Edward L. Schlingman*
- 13 Day camping, *LaDonna Bogardus*
- 15 Week-end camping, *Arthur O. Phinney*
- 16 Experiment—senior high conference, *Bettie Currie*
- 18 Before and after camp, *Mabel Metze*
- 20 Getting and training leaders, *James E. Fidler*

Special Features

- 24 Camping resources, *Camp Committee, Methodist Board of Education*
- 40 Books off the press
- 48 Audio-visuals for Christmas
- 21 Leaders grow out-of-doors, *Joseph W. Inslee*
- 22 A good campsite, *Elizabeth Brown*

WORSHIP RESOURCES FOR DECEMBER

- | | |
|---|--|
| 25 PRIMARY DEPARTMENT, <i>Ruth R. Diamond</i> (THEME: <i>Christmas is Jesus' birthday</i>) | 32 Expect great things |
| 28 JUNIOR DEPARTMENT, <i>B. Margaret Voss</i> (THEME: <i>We remember Jesus</i>) | 32 God's gift, the word |
| 32 JUNIOR HIGH DEPARTMENT, <i>Robert A. Knowles</i> (THEME: <i>God's gift and ours</i>) | 32 The gift of a star (choral reading) |
| 36 SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, <i>Ian J. McCrae</i> (THEME: <i>Making Christmas Christian</i>) | 34 The perfect gift |
| | 35 God's blank check |
| | 36 A singing Christmas |
| | 38 Once every thirty-five years |

Poems, Litanies, etc.

- 25 "In the stillness of a night"
- 25 "When Jesus looked at people"
- 25 "Christmas is Jesus' birthday"
- 25 "Around the world today"
- 28 "Everywhere Christmas tonight"
- 29 "Christmas is remembering one"
- 29 "When Jesus lived in Galilee"
- 31 "When Jesus walked this earth of ours"
- 31 "Ring, ye joyous bells, O ring"
- 34 "Let us be quick to accept"
- 35 "Standing at the portal"
- 35 Old Testament prophecy (scripture selections)
- 38 Make Christmas live today

Stories and Talks

- 25 All the world remembers the love of Jesus
- 25 Sharing the Christmas story
- 26 Keeping Christmas all year
- 28 The living creche
- 28 Christmas in Germany
- 28 Christmas in France
- 29 Christmas in Russia
- 30 Christmas in Mexico

Scripture passages are taken from the Revised Standard Version Bible unless otherwise indicated.

Introduction

■ CHURCH CAMPING has developed significantly in recent years. Not only has there been a decided increase in the number of church camps, but there has been a concerted effort to make church camping richer and more meaningful. The informative articles in this issue will attest to this trend.

Camping provides unlimited opportunities for individual growth, from spiritual experiences and responses, from assuming responsibilities, sharing with others, respecting persons of varied backgrounds, respecting the rights and opinions of others, caring for one's personal needs, contributing toward the improvement of the camp, conserving natural resources, contributing to the welfare of all members of the camp family, and participating in democratic planning of the camp program and operation.

Church camping today is becoming more concerned

The church out-of-doors

about providing opportunities and guidance for the growth and development of the whole person—his spiritual needs and also his physical, mental, emotional, and psychological needs, all of which are related. The church-sponsored family camp is making a significant contribution to the whole camping field.

An urgent need in camping is trained leadership. Good camp leadership does not just happen. A good teacher or a good church leader does not automatically become a good leader out of doors. Special training is essential. It is heartening to observe that serious and extensive efforts are being made in the church camping field to train leaders and to develop challenging and helpful church literature.

Hugh W. Ransom

Executive Director, American Camping Association, Inc.

"He went up on the mountain"

■ ONE of the interesting contradictions of the church is the fact that though the best loved Psalm is the twenty-third, with an outdoor setting, it has been used almost exclusively within the confines of the sanctuary. "He leads me beside still waters; he restores my soul"—but the church has had to rediscover the out-of-doors as a setting for spiritual experience, within the last third of a century or so. It is learning again that there is a time for going "up on the mountain."

That part of the church program carried on outdoors is rapidly becoming more than a concern of specialists. It is expanding rapidly and is coming to involve the whole household of faith. Church school classes, youth groups, couples' clubs, young adult groups are finding new dimensions of Christian fellowship, understanding, and worship as their activities include camps, conferences, hikes, family camps, day camps, and week-end camps. The out-of-doors affords opportunities for study and for Christian community living which cannot be duplicated anywhere else.

This special issue is for all members and leaders of the church. It is designed to help all church people understand the place of the out-of-doors as a resource for Christian living and growth. It is brought out in the fall

so that it can be used in local church planning and training sessions, and in special area conferences and training programs during the winter and spring. A large supply of extra copies has been printed to meet that need. (See order blank on page 23.)

The editors welcome to this introductory page Hugh W. Ransom, as he brings greetings from the American Camping Association. They express appreciation to the members of the Special Committee on Camps and Conferences of the National Council of Churches for their cooperation in the preparation of this special issue. They are especially indebted to the chairman, the Reverend Edward Schlingman, who not only wrote one of the articles and co-authored another, but acted as editorial consultant. The Special Committee on Camps and Conferences is made up of denominational leaders in the camping and conference field.

It is interesting that immediately following the words in the twenty-third Psalm, "He makes me lie down in green pastures, He leads me beside still waters;" are the words, "He restores my soul" and, "He leads me in paths of righteousness for his name's sake." This discovery is being made anew, today.

Virgil E. Foster



"The world is too much with us; late
and soon,
Getting and spending, we lay waste our
powers,
Little we see in nature that is ours,
We have given our lives away, a sordid
boon.
The sea that bares her bosom to the
moon,
The winds that will be howling at all
hours,
And are upgathered now like scattered
flowers,
With this, with everything, we are out
of tune."

Meet God out-of-doors



by Lowell Brestel HAZZARD

Department of Old Testament,
Westminster Theological Seminary
Westminster, Maryland.

SO WROTE Wordsworth a century and a half ago, and things have not gotten any better in the decade since he wrote. Modern life is still out of touch with reality. The blaring juke-boxes and television sets, the rushing cars on concrete highways, the neon lights flashing their raucous messages, the amazingly cheap entertainment of the movie house, the incessant dinning of the drums of war, with their stirring up of fear and hate, all these try to tell us that they are life. We must set our clocks by them. We must adjust ourselves to them, if we would find the secret of successful living. Increasingly we seek to do that, and increasingly life disintegrates.

If we are to save the soul of our generation, life must be brought back to a consciousness of its fixed center. There must be ways of setting our clocks by the eternal, of tuning our lives to that permanent reality which changes not. This is what camping is designed to do for us. This is, perhaps, the reason for its appeal.

Camping may not do for us this thing which we desire. Some camps are full of radios, recreation programs made up of competitive sports, comic-books under the bed, an hour called "nature-study" tacked onto hours of class room experience, yards of boondoggle keeping fingers busy and eyes at home, and most of the peculiar spiritual values of the camp experience going untapped.

But if we will have it so, we can permit the outdoor experience to re-adjust our values, and it can do it as few other experiences can.

1. It can help us to *center down*, as Thomas Kelly said, giving us a sense of the wholeness of life. Whether it be a land-locked camp in the Middle West, where the long stretches of the prairie fade away into the horizon, or a hilltop from which one sees the lights of a dozen villages twinkling below, a valley set in the midst of towering mountains, a jewel-like lake, or the broad expanse of the ocean with its tossing waves, "The voice of

the Lord is upon the waters"; "The earth is his, and he made it"; and "The strength of the hills is his also." Sunrise and sunset, the "arching of the heaven," "beauty above us, around us," and "the straightness of the pine tree,"—all these correct our disordered perspective and keep our fevered lives in the divine context.

2. It can *straighten our values*.

In camp life everyone has to put his shoulder to the wheel. From the making of the beds, to the cleaning of the grounds, to the carrying of the food and the washing of the dishes, we know the joy of sharing common tasks. We do not gripe over rain, or cold, or heat. Nature is wonderfully impartial. God sends his rain on evil and good alike and causes his sun to shine on just and unjust. Camp life is much healthier in its relationships than most life and so is a corrective to many false standards.

3. Finally, closeness to the natural universe *makes God real* as few experiences do. If the essence of worship is wonder, then a dozen times a day in the camp experience we are brought up short and forced to the worship of God.

All of us can recall out of our camping days many such experiences. The clear call of the cardinal whistling in the summer morning and the plaintive cry of the whippoorwill at night; the flaming colors of the sunset, the "quiet-colored end of evening," and the blossoming of the stars "in the infinite meadows of heaven"; the leaping flame of the campfire and the red glow of the dying embers; the changing colors of the lake and the majesty of the tossing waves; the darting lizard and the intricate beauty of the spider's webs, —whenever we have drawn a quick breath and wondered at the world of nature in which we live, we have

known that it is only "the fool who says in his heart, there is no God."

Most of us have heard the story of the jeweler who had a clock in his window, and of the man who stopped daily to look at it. The jeweler wondered at the man's faithfulness. One day he asked him why he stopped every day without fail to look at the clock in the window.

"Ah," said the man, "I am the sexton of yonder church. I stop to set my watch so that I can ring the bell by your clock."

"Well," said the jeweler. "That is most interesting. I set my clock by your bell."

This is the kind of world in which we live, a world in which everything is relative to everything else and we all set our clocks and ring our bells by one another.

We need to come into the presence of the Eternal, to still our souls to catch the divine music, to reset our purposes by divine standards, to feel within us an answering throb to the pulsing of divine life.

All this the camp may not do for us at all. But it can do it. Let the church go out-of-doors, for most certainly God is there.

PRAYER

O God of the infinite heavens, and the majestic sea, God, too, of the snow-crystal and the grain of sand, we thank thee that wherever we seek thee, thou art to be found. But sometimes when we have lost the sense of thy presence, we have found it again beside a lake or on a mountain top or in the quiet of a forest. We thank thee, then, today for the out-of-doors and all the beauty and the wonder of the universe that thou hast made. Help us to use these beauty spots of thine to tune our souls to the music of eternity. Amen.



The out-of-doors into the lives of people

by Mary E. VENABLE

Associate Director of Children's Work,
Division of Christian Education,
National Council of Churches.

and Edward L. SCHLINGMAN

Director, Department of Camps and Conferences,
Board of Christian Education,
Evangelical and Reformed Church.

SURROUNDING the church is a world rich with resources of the out-of-doors to be used in bringing persons into close and whole relationship with God and with each other.

Never is a creator wholly revealed in what he creates, but knowledge of God's handiwork helps his children to know him. A human father makes his little son a toy, just the right size for small hands to grasp. The use of this gift helps the child to feel his father's love. So it is with the gifts of God. The sun, the stars, the tickling grass under bare feet, the fruit plucked fresh from the tree, help a child to be aware of the Creator and feel close to him.

In bringing the out-of-doors to preschool children, the church gives them opportunities to feed their insatiable appetites for discovery and to respond with spontaneity and joy. Sand running through fingers for the first time brings adventure in a world still new to a little child. Cool, fresh grass makes him want to run on it, or feel it, or put some of it in his basket. Water has a lovely sound when dipped and poured. Flowers are to pick, and wind may be to shout to. These things can build joy into a child's very being, and a sense that life is rich and full.

Friends can be included in this feeling when they share in these gifts. Even a little child can help friends to use and enjoy these common treasures.

A child plants a seed and helps it grow. He observes the fascinating ways of little creatures and helps to give them food and care. Sometime during these years he begins to be consciously aware, and thankful, that there is a great, loving Power behind and through all this. But the deep-down feeling of the goodness, beauty, and usefulness of the world's treasures has to be tasted extensively if any such real awareness is to come. The church can help bring this to pass.

When the church brings them the out-of-doors it gives primary children opportunity to deepen and widen their capacity for enjoyment, and to develop a oneness with all God's creations. It helps them react wholeheartedly to what life offers them.

Above: A leaf found in the church yard can lead young children to think of God.

Photograph, Clark and Clark

Below: A look at water creatures can help to give children a sense of the wonder and richness of God's creation.

Photograph, Bill Smith



The capacity for responding joyously to life is very evident in the spontaneity of the pre-school years, but is sometimes undernourished or inhibited as children grow older.

The primary child can take more responsibility for working with the laws of nature than when he was a pre-schooler. He can help make a garden, select flowers to take to the hospital, or make provisions for the needs of a pet. By recognizing this, adults can provide opportunity for a child's growth. Much of this growth comes through the very act of sharing with a sensitive adult the joyful experiences of the out-of-doors.

The teacher is wise who takes time to sit on a hillside with the children beside him, drinking in the beauty of nature's coloring, ears attuned to the songs of the birds. If the teacher will let the realization that "this is our father's world" pervade his very being and express itself spontaneously, the children will absorb something of his spirit. They will be stimulated to responses, uniquely their own, they have never felt before. Even during an hour on Sunday, such experiences can be part of the curriculum. But broader and more satisfying experiences out of doors await teacher and pupils if the church adds a weekday session or a summer play club.

Junior boys and girls have a readiness for adventure and widening horizons. Camping is a natural activity for them. Resident camping, most suitable for boys and girls of ten years and over, has the advantage of a 24-hour-a-day program. Day camping has the advantage of being able to reach more boys and girls—potentially all in the community. Both, to be effective, presuppose qualified, trained leaders with a vital Christian faith to share. Both present unique opportunities for growth in using the resources of the out-of-doors for small-group living.

But juniors' experiences with the out-of-doors need by no means be limited to camping. A hike and cook-out with a church school class can give boys and girls new appreciation of God and his creation; and can give the teacher an intimate knowledge of the boys and girls as persons which will help him to guide them in Christian thought and action. Extended sessions throughout the year, and summer clubs, are among the many other means of "giving the outdoors" to juniors.

Juniors can deal more maturely with the kinds of experiences discussed above for younger children, building upon their earlier discoveries. They have a growing ability also



When building a check dam, junior highs learn about nature in constructive ways.

Picture from Bradford Woods

to come to terms with the fact of struggle and conflict in life, as seen in nature. Earlier years will have brought some recognition of the existence of the "bad" and the difficult, along with the beautiful and joy-inspiring aspects of their world, and should have helped them to develop a wholesome, unfolding philosophy which includes this recognition. But the junior years bring a capacity for growth in this area not possible before.

The out-of-doors has extra meaning for children when families discover the natural world together. A family hikes through the snow and comes in to pop corn and drink hot chocolate, while the crackle of the warming fire speaks to them of an-

other gift from the forest. Another family drives through wide open spaces. Each member, when he feels like it, repeats a psalm of praise which seems to him especially appropriate. Several families have a picnic supper followed by an evening "sing," games, and a simple experience of worship.

The Christian education committee of the church can help many families feel close to God and to each other by introducing them to the gifts God's world holds out to them. The committee can do this by giving stories, music, and worship suggestions to families. It can hold a family workshop, issue a bulletin in which the experiences of various families are shared, and even organize an outdoor program for its families.

Photograph by Minrod

Juniors have a readiness for new horizons and enjoy using maps and compasses.



When young people have had the privilege of membership in churches where children have been given a vital experience in the outdoors under the church's auspices, it is comparatively simple to build on that experience.

Fortunate are those junior highs whose church has attempted to bring the out-of-doors into their lives and to help them feel, from first hand experience, that the night, the running brook, the creatures of the woods, can be friendly to him who is friendly to them.

Whereas resident camping begins generally with junior boys and girls, the junior high, with his effervescent nature, his "I want to know" attitude, his amazing stamina, wants to learn the mysteries of what many times is an unknown world to children and even to their elders.

Through resident and day camping, trip camping, over-land hikes, water explorations, the church can help the junior high come to terms with the natural world in a constructive, appreciative manner. With consecrated leadership it can help him to learn righteousness at the same time that he

is learning things about the natural world.

Senior highs and young people can achieve a deepening sense of Christian commitment through association with dedicated leaders and other seeking young people in the out-of-doors. In this period of vocational choice, the out-of-door program planned for small groups, community living has a strong influence in directing the path of future endeavor.

This in no way discounts the ongoing, week-by-week care the church gives to its young people. Without this background, the process of developing active citizens of the kingdom would be much slower. However, a year-by-year application of all facets of Christian education in which the out-of-doors plays a vital role brings to bear upon the life of young people the importance of the church as a developer of high moral character.

Something happens to young people who have the opportunity to share what the out-of-doors has to offer, and this is enhanced as a Christian experience if the church has a vital relationship to it. The alert church

will take every opportunity to use good outdoor practices to its own advantage. The summer camp, summer conference, week-end camps, trail camps, trailer camping all can bring helpful influence to young people and may well result in concerned churchmen for tomorrow if the church uses these programs wisely.

Most young adults like to spend time out of doors. Left to themselves they are likely to spend it socially and in recreation. The Christian church has a point of view about the out-of-doors, and an approach to it, however, to which all ages of persons respond. While young adults have usually chosen their life work, the influence of Christian leadership in the inspirational environment of the outdoors sometimes brings them new understanding of the higher vocation of a practicing Christian and a commitment to it.

Families find in family camps a sense of community with other seekers of the way, which was beyond their comprehension until actually experienced. That is why more and more families go to family camps and more and more churches are arranging for their families to attend.

Many older adults have an aptitude for life out of doors which is surprising to themselves as well as to young acquaintances. The leisurely living which characterizes real appreciation of the out-of-doors is often possible in the later years and also brings a fulfillment of life in those years. The out-of-doors offers older adults opportunity for the enjoyment of areas of fellowship which some of them have missed in the pressured life they have lived.

Many older adults can bring leadership skills to the church's out-of-door program. This is useful to others and at the same time can bring depth and new horizons to the Christian enjoyment of the retirement years.

The out-of-doors as a place, as a site, or even as a program is no panacea for the ills of the world and the out-of-doors by itself does not necessarily stimulate Christian thought and action. However, when the church combines its concern for persons, its commitment to Christ, and its zeal for Christian endeavor, with the advantages which the out-of-doors provides through environmental isolation, creative possibilities and controlled community life, there can come an experience of vital Christian living which can transform persons.

Let the church bring the out-of-doors into the lives of its people, with Christian insight and interpretation, and through dynamic group living.

Photograph by Donald Retter

A new commitment to Christian living can come to young adults in the out-of-doors.



One program— indoors and out

by Robert W. TULLY

Resident Director of Bradford Woods,
Martinsville, Indiana,
and Assistant Professor of the
School of Health, Physical Education
and Recreation, Indiana University.

Persons get most from camping whose
churches have an out-of-doors program
as an integral part of church life.

Photograph, Clark and Clark



GOD IS GOD, indoors or outdoors. The church would like all men to know him in both places. God is a God of the outdoors. He created it. Man first worshiped him there. Then in that outdoor setting an altar was added. Man finally moved his worship into a temple. But God was still in the out-of-doors as well as in the temple.

Christian outdoor education is simply using natural resources to reach the objectives of Christian education. It is not moving the indoor program out under a tree, or a vacation church school to a park or farm. It is not taking a youth conference from a college campus and putting it into a camp setting.

We learn not only *in* an environment; we learn also *from* that environment. This means that those things that can best be experienced in the church sanctuary should be experienced there. Those things best taught in the home should be taught there. Those that can best be experienced in the out-of-doors should be confronted there.

But the place of the outdoor program of the church is not fully interpreted on the basis of teaching certain things indoors and other things out-of-doors. The church has one educational job to carry on, not two.

It is one job, done both in and out—part of it done in the church, part of it out-of-doors in the community and beyond it.

The outdoor program, with its informality and generous time schedule, provides unusual opportunity for exercising the best teaching methods. Any question, simple or complex, can be accepted to be answered or explored within the interest limits of the participants. Organization of the material and development of new interests rests with the leader and his group. Much of the realization of the objectives evolves from guiding reactions, insights, and questions within the experience. The interpretation of the experience with the learner in the light of his nature, knowledge, and needs is important.

The most effective camps and conferences are those in which there is a close relationship between the "at home" program and the camp and conference program. This is one of the reasons for the growing favor for the out-of-door activities carried on by a local church, as an integral part of its whole program. It is also one of the reasons for the increasing emphasis given to preparation of delegates to area camps and conferences and follow-up afterward in the local program.

The persons, young and old, campers and leaders, who get the most out of a camp experience away from home base are those whose own churches are carrying on a vital out-of-doors program as an integral part of church life. With this as a background they come to the area gathering prepared to enter at once into the Christian community.

In God's creation is the place to get the knowledge of what is in that creation. We often try to learn about the stars, the trees, the soil, the birds, from books and laboratory indoors when the real laboratory is just outside the door. These are best learned in the outdoors, where God is still creating.

The beauty of the stars can best be seen under their canopy. The majesty of a tree can best be appreciated in the forest. The creative and recreative forces of nature are best appreciated as read from nature itself.

Some of the more formal aspects of Christian education can be carried on outdoors, also. A wise teacher took his junior high boys to the lake shore by the fishing boats and there interpreted the call of Jesus to Peter, James, and John. Another took a class on a trip through a farm to interpret the parable of the sower.



Worship has new horizons in surroundings where God is confronted as Creator.

Duryee, from Monkmeyster

What can be the program of a church in which the out-of-doors resources can best be used?

1. Classes can move to the out-of-doors. This should be more than just physical or psychological "air conditioning." Though it may be well for a class to move out of a dingy, stuffy room and take the indoor program out under a tree, that is a minor aspect of the church's use of the out-of-doors. When the questing spirit of a class can best find its answers to life's questions in the out-of-doors it is time to go there, no matter what the weather or time of year.

2. Church related picnics offer opportunities to develop part of the outdoor education program. But the picnic program has too often centered about food, sports, and talk. Small groups can be invited to explore God's creation along a stream, beside a pond, under or among the trees, or in the sand and rocks.

3. Garden-landscape projects are close-at-home opportunities for outdoor education. Landscaping the church lot can be more than just beautification. It can be good education in the selection, care, feeding, watering, trimming, reproducing of plant life, in cooperation with God. Trustees and janitors should not be the only persons to get education in this way.

4. Regularly organized church groups plan theme hikes and outings. The theme can center about birds, rocks, trees, or the following of a specific trail to a designated area. Along the way the out-of-doors is observed, studied, and appreciated.

5. Many conferences, for any age

level, incorporate some emphasis on the out-of-doors, offering either sections or interest groups in nature study, outdoor crafts, and hikes.

6. But the church's use of the out-of-doors finds its highest and finest expression in what is known as church camping. Organized camping is an experience in group living in a natural environment.¹ It is a sustained experience carried on under the supervision of trained leadership. Camping provides a creative educational experience in cooperative group living in the out-of-doors. It utilizes the resources of the natural surroundings to contribute significantly to mental, physical, social, and spiritual growth.

Church camping implies: (1) the "organized experience" is under church auspices; (2) the "trained leadership" is Christian; (3) the "natural environment" is interpreted with God as creator and father and Christ as his son; (4) the "cooperative group living" is Christian in its relationships.

Camping is not the church school class, the weekly religious education class, the sanctuary worship service, the daily vacation church school, the

¹See American Camping Association *Day and Resident Camp Standards*.

youth or adult conference moved to the out-of-doors. Certainly all of these could justifiably be conducted in the out-of-doors, but just moving them outside does not make them real outdoor programs. The essential part of camping is in living in and using the outdoor environment to reach the intellectual, social, and spiritual objectives of Christian education.

Day camping is camping conducted on a day-time basis. Farms, stream banks, lake shores, picnic grounds, and parks are worthy areas for the program. Day camps may start almost any time during the day, but campers go home to sleep.

Overnight camping is camping on an evening and overnight basis, with the campers sleeping out, but spending the daytime at home or work.

Resident camping is conducted on a twenty-four hour day-and-night basis.

Trail hikes are now conducted as a camping experience. Under trained leadership the group organizes, packs much of its gear, and hikes the trail at its own pace, sleeping out each night, stopping at points of interest, preparing its meals and conducting discussions and worship as it desires. Sometimes these are on such trails as the High Sierra, Appalachian, and Lincoln trails.

Wilderness camping is done in a wilderness area where all material, food, and sleeping equipment are packed in. Three major methods of transportation are used: hiking, with packs carried on the back; pack trips with donkeys or horses used for carrying supplies; and canoeing.

Family camping is done when the family as a whole is the organizational unit and conducts any of the above types of camping. The most popular is the week-long resident family camp, several families cooperating.

The well-organized church will strive to establish a well-balanced program both indoors and outdoors. Each strengthens the other. Both call for good planning and leadership. They should not be evaluated over against each other, for they are two parts of one program and should be so planned and conducted. The one plus the other builds a stronger church.

How Many Go to Church Camps and Conferences?

OVER 650,000 persons went to church camps and conferences in the United States during the summer of 1955, according to reports just received by the Bureau of Research, National Council of Churches. The figures for all Protestant and Orthodox churches are: 593,391 persons, plus more than 63,000 leaders, attended 5,559 camps and conferences. This is 15 per cent more than the figures reported the year before. (See also page 21.)



Many families take extended trips each summer, camping as they go.

Luoma Photos

Trip camping

by Maurice D. BONE

Counselor in Camping, Board of Christian Education of the Presbyterian Church in the U.S.A., Philadelphia.

nights in a motel and cooked most of their own meals.

It is good to hear of church after church encouraging at least a few families to go camping together. One church in the Northwest took several families to a spot on Puget Sound where they arranged their tents in a large circle, pioneer style. Preparation and planning in advance made possible a good balance between total group activity and family interests.

The Cowboy Camp Meetings of the Southwest and mountain regions, suited to the needs of ranch people, are another expression of this desire for families to add a new dimension to the Christian fellowship.

Many youth groups also take trips during the year. In one denomination, more than sixty such groups from local youth fellowships took extended trips during a summer. Some groups go entirely equipped for camping in order to reduce the cost and at the same time enrich the group life.

All groups have the opportunity to study the history of the growth of the church wherever they travel. Each denomination has its own historical background related to persons and places. A study of this kind adds interest to travel.

A great interest has been developed in trips to some of the so-called "mission" areas. There is mission

work within easy reach of almost every local church, which could be visited by trip camping.

In this regard, those taking trips might well include the city, for the "inner city" has taken on a new meaning as a place of missionary effort.

Important in all trip camping is the matter of preparation. Each group should discuss the kind of places they particularly want to visit, study about these places before they get there, plan their routes, and prepare their camp equipment.

Where to go? Pastors can offer counsel regarding the type and location of mission enterprises. The United States Department of the Interior provides a map entitled "Recreational areas of the United States under federal or state administration." On it are indicated the National Forests, National Parks, State Parks, National Monuments, Places of Historic Interest and the Major U.S. Highways.

Information is also provided as to the facilities available for lodging or camping in each of the parks. Addresses of the state offices providing

WHEN the caretaker of a Washington state park told me that, in one season, some 30,000 people had camped overnight on the shores of the beautiful lake in that park, I was amazed. This number did not include those who had made use of the cabins, nor those who came for a single day to picnic, fish, swim, or enjoy boating. Multiply these thousands by the number of state and national parks and you will get some indication of the number of people who are doing overnight camping on their own.

Our people are becoming conditioned to the outdoors. Summertime will find hundreds of thousands of families taking to the trail, highway, air or waterway to find places to camp together. During the spring and fall many folks take week-end trips. With the shortening of the work week this activity will increase. Here lies a great opportunity for the church. Families, torn by the varying demands of the community, can be together for a few precious days without distraction. Two or more families of the church going trip-camping together will deepen their relationships and grow in Christian fellowship.

Many families take extended trips each summer, camping as they go. One family with two small children took a month's vacation in New England, following the by-roads, camping where the fishing was good, moving as they felt like it, without the necessity of reservations in motels. Another traveled from Indiana to the Rockies and back, camping all the way. Both of these families, like many others, spent only one or two

Trail camping

by Ed CRILL

Youth Director,
Christian Education Commission,
Church of the Brethren,
Elgin, Illinois



more information about the state parks is also given. Similar information is also available in Canada. Such a map makes it possible to plan a trip suited to the interest and resources of almost everyone.

It should be remembered that under the sponsorship of the National Council of Churches a ministry is being conducted in many of the national parks. Services, Sunday schools, choirs, discussion and Bible study groups, and recreation programs are to be found in more than twenty national parks and this ministry is being expanded rapidly to others.

Trip camp equipment should be simple, yet adequate and should include simple sleeping, shelter and cooking facilities. Trip camping may be done by hiking with a pack on the back, by family car, canoe, station wagon, or trailer. In trip camping some traveling is done every day or so (approximately 100 miles.) This allows time for visiting points of interest.

Some churches own their own trailers for use by their groups. The trailers can be home-made, and should provide carrying space for camping equipment and chuck-wagon service for a group of eight to ten persons. Two cars of people could use it easily and be free to go wherever their interests lie. Equipment such as this may greatly expand the camping opportunities beyond the traditional church-owned camp.

Trip-camping is "calling us away" from our cities to the open roads of high adventure in Christian fellowship.

COME WITH ME for one of the most interesting experiences of your life. Take a trip into some of the far-away country that most persons never see.

Let me balance your pack. A good hiker puts his load high on the shoulders, tying everything down tight to keep it from shifting as he hikes. Adjust the foam rubber padding under your shoulder straps, and we're off.

The hike gets under way early in the morning after breakfast, worship, and briefing on the day's journey. The slow hikers are put in the lead to set the pace. This holds the group together and helps the morale of the slow hikers. The real objective of a trail hike is the Christian fellowship of the group; emphasis is not placed on distance or endurance.

We take time for an enchanting look at the sun's shimmering rays bouncing off a lake, and for a glance at the peak in the distance. A chipmunk barks at us, wondering who has interrupted his privacy.

An hour and a half is taken for lunch, and packs are laid aside. Energetic hikers take a side trip up the stream; some go swimming; others relax in the shade. Lunch consists of crackers and bologna, kool-aid and an orange. Jello is prepared from our special trip-camp food supply.

The distance to be covered depends on the country and the nature of the trail. Wise hikers take it easy and stop early the first day. A campsite is chosen close to a water supply and a place to build a fire. Each hiker stakes out a claim for his sleeping bag, usually under a tree or some soft, sheltered spot. Some hikers carry an air mattress as a luxury item.

Camp for the night is soon made, and the evening meal cooked. A prayer of thanks is offered by each in his own way; one is truly thankful for food after a day on the trail.

With the variety of trail packs of-

fered by a number of companies, one can choose his menu to suit his taste and pocketbook. Most packs can be purchased for a dollar to a dollar and a half per day per person if bought in quantity. One of the surprises is seeing dehydrated food, such as applesauce and mashed potatoes, take on size and quantity in the cooking process.

An evening around the campfire is long to be remembered. Voices blend in harmony as the group sings familiar songs. Someone plays a harmonica, and there are stunts and stories. Hikers share personal problems and concerns and discussions take place. Out of these discussions grow insights, ideals, and Christian attitudes. One by one, campers "hit the sack," and the campfire gives away its light to the stars above which make one feel closer to the things eternal.

There are certain hardships experienced, such as blisters, sunburns, scratches, and bruises; but all of these fade into insignificance before the panoramic beauty along the trail, the fellowship of new friends, the sense of setting out on a hard trail and conquering it. More important is a renewed self-respect and a unity of purpose with the Creator. Seven days along the trail will give you these things and many more.

Trail camping at its best should be reserved for the older and more mature, post-high school young people and young adults. There are several reasons for this: 1. Trail campers need to know good camping methods and procedures and be able to care for themselves. Trail camping is done in the more remote areas of the country. 2. Co-ed experiences along the trail call for a healthy and mature respect and attitude toward all members of the hiking group, particularly as it applies to romance and personal hygiene. 3. Hikers must have an appreciation for group experiences and a willingness to abide by group decisions. Persons who pull away into small groups or by themselves tend to destroy group unity and often fail to share responsibilities. 4. Trail camping can be fun or a burden depending upon the willingness of everyone to share in the work. 5. Certain safety and health measures need to be adhered to closely. Each person must have a thorough physical examination immediately be-

fore the hike. One camper hurt or sick on the trail might ruin the experience for all.

Churches are interested in trail camping for several reasons. Trail hikes provide an intimate fellowship in which Christian ideals, experiences, and worship can be expressed and felt in a meaningful manner. This is particularly valuable to this 17-30 year-old group. It is the natural next step in a church camp program beyond the senior high camp, lending itself to small groups and to informality. Trail camping encourages democratic relationships, with campers and "leaders" sharing responsibility and decisions equally.

In preparing for a trail camping trip, it is well for one or more persons to have first-hand acquaintance with the trail, its shelters, distances between camp locations, and water availability. Trail hikes are usually limited to a group of fifteen or twenty persons. If groups larger than this wish to go, it is best to break them into two groups.

If pack horses or mules are used to carry some of the food supplies, transportation and care of animals will need to be planned, including range for overnight use. In the western mountains, pack animals are used, due to the altitude. In the Appalachian range and in the Great Smoky Mountains most hikers carry their own gear. Food packs, nestled pots and pans, and canvas buckets lighten the load. A hand axe, first aid kit, and shovel are necessary parts of the group gear.

Each individual planning a trail camping experience ought to have the following: pack board that fits, sleeping bag, eating utensils, ground cloth, Bible and worship aids, a change of clothes, one warm jacket, raincoat, suntan lotion, chap stick for lips, hat or cap, bathing suit, toilet articles, pocket knife, string, flashlight, water flask, and a pair of shoes besides his hiking shoes or boots. Luxuries might include compass, binoculars, camera, fishing gear, air mattress, and hard candy. Most first-time campers want to take many more extras than are needed.

Trail camping can be truly your church out-of-doors. You worship, eat, sleep, pray, hike, work, and play in some of God's most beautiful country. A local church that has an active older youth and young adult program will find many persons interested if trail camping is explained properly and planned into the regular vacation schedule. It fits the mindset and the physical abilities of those who are mature in years and young in heart.



Trail hikes are usually limited to fifteen or twenty older youth or young adults. In the Western mountains, pack animals are used for carrying some of the supplies.



On Eastern trails hikers usually carry their own gear, using pack boards that fit.
Photograph, A. Devaney

Family camping

by Edward L. SCHLINGMAN

Director, Department of Camps and Conferences,
Board of Christian Education,
Evangelical and Reformed Church, Philadelphia.

THE TREND toward camping as a family summertime venture has greatly increased in a relatively short period. Christian families concerned about stability in the family circle are finding camping a "natural" for developing cohesiveness. This may be as a single family seeks a vacation experience in the out-of-doors, away from the usual surroundings. In such a situation, normally, a family does not plan a "program" beyond mapping out the trip, deciding upon the spot to camp, gathering equipment, and providing the necessary resources—books, tools, and food. The remainder of the "program" results from associations with new people, experiences shared, and the joy of being together.

In a family camp a group of families share their experiences on a planned, get-together basis. This is the beginning of program—families seeking the help of one another in order to broaden the scope of Christian association.

Because families differ from each other in many ways, it is not easy to propose program elements beyond the simple statement that program grows out of everything the families do while at camp. However, since increasing the number from one to a group of families demands some resources, the following pattern, which has been generally followed in a number of family camps, is suggested.

Four local churches in a community projected a family camp together. In preparation, adult members of one family from each of the churches met with the minister of one church (chosen by the four ministers) who was to serve as director. A number of meetings were held at which the planners faced such questions as: how many days in camp there would be, what would be the cost, how many families could come, what could be the total number in camp, what could be the top age level for children in families, would families without children be allowed, how much program would be completely family centered, how much of the time should chil-

dren be separated from parents, would "specialists" be needed, what about worship, and what audio-visuals, books, and other resources would be needed?

It was decided that four families could come from each church with the expectation of an average of four members per family. Sixty dollars per family was charged. If a family brought more than four members, a fee of \$5.00 was charged for each extra member. Families arrived by supper time on Sunday and left the following Saturday after breakfast.

The four families who had done the planning became "lead" families and met for training with the director a day in advance of the opening date. Each of these four was made a "lead" family of the four families assigned to each of four small groups.

This assignment was informal, and after the first year's experience one family was heard to say, "It was most unusual how we got along and got so many things planned without any leader." This family, like most, did not recognize that a specific family was helping to guide the small group process through the week. Such was the unobtrusive way in which the lead family worked.

Most of the mornings were given over to family activities in each of the four-family groups. In one case, the group took a pack lunch and went exploring; in another, the fathers took the sons fishing while the mothers and daughters worked on nature craft projects; in yet another, one family acted as baby sitters while the adult members of the other three families had some nature study; the fourth small group planned a cook-out.

While every day belonged primarily to the small groups, a portion of each day was given over to adult discussions on child care and Christian home making. In order to make such meetings possible, the director assumed responsibility for leadership of the adults, with some help from the camp nurse on occasion. Two additional "specialist" staff members—a naturalist and a craft coordinator—worked with the children during these periods. Young people above junior high age served as helpers



Everyone took part in evening vespers planned and conducted by small groups.

Hays from Monkmeier

with the children.

The meetings of the parents proved to be very helpful, for parents are eager for help in Christian home building. Often these discussions opened opportunities for parents to have conversations with the director about personal problems.

Each day a camp council (one representative from each small group) was held to evaluate the program of the last twenty-four hours. Much interest was generated by the representation on this council, for each day a different representative appeared from each group. Each day one of the groups was represented by a child who was expected to carry the desires of his group to the council.

Morning praise was carried on in the small groups exclusively—sometimes the group meeting together, sometimes each family by itself. Evening vespers were planned for the total camp by small groups on an assigned schedule. Any small group could separate itself from the corporate experience if it wished to complete its day as a small group.

Evenings usually were given over (1) to some form of all-camp activity—recreation, an audio-visual program, or an all-family craft period; or (2) a family campfire in the small group area. This brought the family to the day's end with a sense of unity within the family and between families.

This type of program is possible, regardless of housing. In some instances the site may be arranged completely on a centralized basis with all the shelters in a single area. In this case housing is worked out so that each small group unit of families is lodged as close together as possible. "Homes-in-the-woods" may be developed by the small groups as spots from which most of the program emanates.

In the unit-type site usually fifteen to twenty persons are housed in four or five shelters (some may be of canvas) in a "village." The same number are in each of three or four other "villages." This type of family camping may be done by various groupings: (a) a dozen families from a single church, (b) fifteen or so families representing a dozen or more churches, or (c) within or across denominational lines.

One of the outcomes of family camp is the unifying influence it has on a family. If this has been an enjoyable experience, families want to return. Family camping has great influence in the lives of church families as the carry-over makes itself felt.

CAMPING is becoming more and more an integral part of the program of the local church rather than something to which a few young people are "sent" as delegates. One of the activities in which integration can most easily take place is day camping. It is in day camping that church leaders can readily see that the church has one program, not two—one program, both indoor and outdoor.

In day camps, boys and girls associate with those they have been with throughout the year in school, community and church. Because all of a class or department may go camping together, day camping gives opportunity to build on the experiences which the group has had together in other activities, and to lay foundations for meaningful experiences to come in those other activities.

One of the values of day camping is that this helps each boy and girl feel a sure sense of belonging to a group. Day camping can help to strengthen that feeling of belonging, because it adds greatly to the range of experiences and the opportunities for fellowship.

One of the objectives of a church might well be that such a real Christian fellowship could develop in each church school class that each member would feel that others in the class like him, understand him, and want to help him to be his very best. Day camping is a "natural" for achieving this purpose. On consecutive days campers do important things together and try to find Christian ways to work out their relationships. A day camp director in southern Illinois wrote, "Certain campers were noted to have made real growth in their ability to live well with others." A director from a city in east Tennessee said, "One of our finest achievements was the way the day camp welded our group together."

Another value of the day camp is the opportunity its day-long schedule offers for cooperative planning and work. Leaders feel free to follow the slow process of group planning. Carrying through on a responsibility may seem more important at camp where a meal for hungry campers depends upon prompt and efficient performance of accepted responsibilities. A pastor in Copperhill, Tennessee, reported, "It was a wonderful experience for all the boys and girls in learning cooperation, teamwork, and a sense of responsibility."

Just as other camping does, day camping can help persons grow in their understanding of God and in their relationship with him. Though

Day camping

by LaDonna BOGARDUS

Department of Christian Education
of Children,
Division of the Local Church,
The Methodist Church.

God's love and goodness may be understood best through persons, and especially through Jesus, a knowledge of the outdoor world makes us aware of the greatness and wonder of God's creative power. Finding order, purpose, and design at every turn, a camper is pushed to come to some understanding about the meaning and origin of it all. Perhaps it is only natural that in such a setting campers usually find it easy to pray. "It made the campers more conscious of the presence of God," reported a leader from Arkansas. A pastor from a small town in New York wrote, "As we worshipped about the fire, each one closed with a prayer, not superficial sentence prayers, but real prayers that made me know they felt God's presence with them."

There are opportunities for achieving many other purposes. Of a day camp conducted by four churches on one circuit, the pastor wrote: "It made a real contribution to the boys' and girls' understanding of God and his plan for the world. It gave them an experience in Christian living. It made real to them nature passages of the Bible. It helped them know that the church is interested in providing good times for them." Writing of intermediates, another leader said: "I was interested to observe how their conversation shifted from television, movies and popular songs to interesting things in the outdoors. They seemed to get the 'feel of the woods.'" From another circuit of small rural churches a leader writes, "We have had a good response in increased attendance in other activities of the church."

Day camping is done mostly by juniors and junior highs. Usually jun-



Campers usually meet at the church in the morning and go to camp by car or bus.

Lavine from Monkmeyer

iors will go to one site and the junior highs to another, or they use different areas within the grounds if only one site is available.

Campers usually meet at the church at about eight-thirty or nine o'clock in the morning, go to the camp in cars or buses, unless it is within walking distance, and return after six to eight hours of camping.

Plan for the site and facilities

Most churches can find a suitable site for day camping. The setting should be one of interest and beauty and should be free of hazards such as dangerous cliffs, swampy areas, and poison ivy in such abundance that campers can not avoid contact. It is important that there be freedom from outside disturbances. The site should be within walking distance or within thirty or forty minutes of travel time by car or bus.

A farm with an undeveloped area, especially of woods, makes an excellent site. City, state and national parks which reserve areas for day camps offer good possibilities. In considering parks, however, leaders need to be aware that regulations regarding the use of natural resources may limit the program more than is desirable.

Inexpensive temporary latrines may be built if existing toilet facilities are not adequate. Public health authorities should be consulted regarding kind and placement.

An adequate water supply is important. If other than the public water system is used, the water should be tested by health authorities immediately before the camp period. If water is transported to the camp site, care should be taken to be sure that containers are kept sanitary.

In many parts of the country a shelter should be provided for protection in case of rains. A park shelter, a barn with a clean area, a church building near the site, are possibilities. Tarpaulins or tents may be put up if permanent buildings are not available.

Provide adequate leadership

Because camping uses outdoor skills not needed in other phases of the church's program, many church leaders need specialized training before they are ready to go camping with boys and girls. It is not difficult, however, to get the needed training for there are increasing opportunities for persons to prepare themselves for this kind of leadership.

Training is offered locally in many communities. In some instances several churches have cooperated in setting up such training. Several directors of Christian education in Nashville, Tennessee, planned joint training sessions for leaders in all the churches of the city. The American Camping Association and other agencies often schedule day camp training in which church leaders are welcome

to participate. Courses in day camping are being offered in connection with leadership schools or in local churches.

Since first-hand experiences are needed, these courses usually include spending part of the time on a site where persons may have experience in wood cutting, fire-building, cooking and exploring.

For information regarding the course on day camping, write to the Department of Administration and Leadership, National Council of Churches, 257 Fourth Avenue, New York 10, N.Y.

Denominations are providing camp training on a regional basis and are cooperating in setting up training opportunities.

It should be recognized that the best preparation takes place when leaders in the local church take time for careful planning. Program materials secured early and studied by the leaders help them know what experiences they need to have before they are ready to serve in a day camp. Outdoor sessions for cooking and exploration should be planned so that the leaders will feel at ease later in guiding boys and girls in similar experiences.

A small beginning may be advisable

"We limited the number to twelve this first year so that the need for counselors would not keep us from having a good day camp," wrote a pastor. In one rural church there were only seven intermediate boys and girls in the day camp which the pastor and his wife conducted for a week.

One of the values of day camping lies in the fact that a camp conducted by a single church need not be large in order to serve all the boys and girls who wish to attend. It is possible to carry out a flexible program and give attention to the individual needs and interests of each participant. The average registration of seventeen day camps conducted by churches of varying sizes was twenty-six.

Those who have gone camping with boys and girls in this kind of program have felt its unlimited potential for guiding Christian growth. A minister spoke of his sense of leisure and relaxation as he led a day camp: "There was no pressure such as we sometimes feel in other church activities, no sense of being pushed or hurried—just a relaxed period for learning." It may be likened to what must often have been the atmosphere in which the Master and his friends lived as they walked the roads, climbed the hills, talked by the sea, and as they learned of the Father's plan for men.

Successive periods of week-end church camping can contribute greatly to the religious development of the campers.

Luoma Photos

LIMITED though a week-end camp experience is, it has an important place in a church program. Some church people join the week-end exodus from cities and towns. Many of them would be glad to be guided to destination "church out-of-doors"—the local church's campsite or some other wooded area or park. There they can have the experience of meeting God in his great outdoors and deepening their Christian faith through new insights.

Week-end camping can be a vital part of the ongoing program of a church school class, youth society, young adult group, couples' club, adult class, men's fellowship, women's auxiliary, and other groups of the church.

Many of the values that come from week-long camping experiences can come to persons, families, and groups in week-end camps, especially if several week ends each year are spent in camping. One experiences the power of God's redemptive love as he forgets self and joins with others in camp activities; worship becomes meaningful in the hush of eventide, or at the waking of day.

Of course one hears objections. Some pastors object to the "absence" of members; the Sunday school teacher misses "his" pupils; the choir master needs "his" choir members; parents object when Susie and Johnny want to go with the "gang" on an occasional week-end camping trip. If the outdoor program is planned and conducted as an integral part of the church program, however, week-end campers are not "away from" the church, but have taken it with them and will bring it back enriched. The members and officials of a church should be helped to understand this, so that week-end camping can have a constructive and welcome place in the church calendar.

Let us not think for one moment, however, that a casual outing just for the pleasure of adventuring will bring about the most worth-while experiences. Definite aims and objectives, with adequate staff and careful advance planning are necessary.

Most of the things done in a week-long camp can be done in week-end camps, except that it is well to limit the program of one week end to one theme or aim. Certain mainte-



Week-end camping

by Arthur O. PHINNEY

Executive Secretary, Unit of
Camps and Conferences,
Department of Christian Education,
The National Council, Protestant
Episcopal Church, Greenwich,
Connecticut.

nance projects will occupy an important place in the program for beginning campers, such as building shelters, selecting food and firewood, and cooking over a campfire. These in themselves can provide for interesting study of God's processes of creation. And there is always time, also, for group singing, worship, simple dramatics, campfire activities, bird hikes, and other specialized projects. The selection of these activities will depend in part upon the nature of the site, the natural resources, and the skill of the leaders.

Care must be taken not to overcrowd the schedule with too many activities. It is best to choose one theme or aim for each week-end period. This will give the leaders the opportunity to prepare thoroughly for the particular program of a given week end and provide ample time for the campers to carry out the activities thoroughly, yet in a relaxed manner.

In all short-term camping, the secret of good discipline lies in getting campers involved in the planning. Preparation for a worth-while experience begins at home. Campers should understand what is the purpose of the trip, what to expect, and what may be expected of them.

Careful orientation of the group on arrival, pointing up the limitations of site, explaining the responsibility of each member in his relation to

others in the group, is important. The way should be smoothed for the operation of all that is involved in Christian community.

The success and effectiveness of this short term experience in the "church out-of-doors" depends to a very great extent upon the emotional maturity of the leader, his Christian commitment, his knowledge and use of the Bible as a resource, his ability to identify himself with the hopes, aspirations, and aims of the age group with which he is working, his sympathetic but firm guidance of campers to fruitful ends in all situations.

The church which owns a site, with a director "at home" in the out-of-doors, can have continuity of program and efficient administration. Successive periods of short-term camping can contribute greatly to the spiritual enrichment and religious development of the camper as well as to the effectiveness of an "ongoing program" of Christian education in the local church.

WITH A CONCERN for making the best possible use of the investment of time, life, leadership, and money that annually is poured into conferences for senior high young people, the National Council of Churches has conducted through its Special Committee on Camps and Conferences two experimental conferences for senior highs, one in 1954 and one in 1956. These were an outgrowth of three assumptions regarding conferences: First, the summer conference is one of the most fertile times of growth in Christian living for senior highs. Second, the summer conference is an integral part of a church's program of Christian education. Third, the Christian fellow-

together for the first meal.

After the informal singing which followed supper, folks gathered at the Barn to learn something about who made up the conference, their various backgrounds, and how the conference was set up. Later, after recreation, the families discussed the statement of purpose.

The first full day was an important one. How the Bible study was introduced would determine to a large extent whether the young people would share responsibility for study or expect "to be told." How the conference council understood its role, and how the whole conference membership understood the role of the council, would determine to a large extent whether the young people would believe that adults and young

3. What is the most satisfactory role of the adult leader in a senior high conference? (It had been determined that the adult leadership of the conference would serve as counselors in cottages, as well as leaders for study, recreation, and skills of various kinds. It had also been decided that in the basic grouping of the conference by "families" the two adults would exercise a team leadership of the group.)

4. To what extent can Bible study be integrated into the life and experiences of the conference?

5. What is the value of a flexible schedule? (The schedule for the first two days was planned by the adult leaders. From then on it was planned in the conference council, made up of one adult and one young person from each family, this representation rotating on a three-day basis.)

6. What is the effect of advance preparation on the part of both the young people and the adult leaders?

7. What kind of back-home carry-over of experiences, skills, information, and insights is effective? (Visits to the young people in their home churches after conference were part of the accepted responsibility of the adult leaders.)

8. What is the value of using a statement of purpose for the conference as a point of beginning and as a pivot for all conference life and activity? (When the 1954 conference was being planned, much time was spent determining the specific purpose of the conference as a distinctive phase of Christian education. In order to move toward that purpose in the first conference, the leaders posed with the young people a question designed to involve them immediately in study, worship, and activities that would make the conference relevant to their daily life as teen-age Christians. Instead of a question being used, the statement of purpose itself was used in the second conference as the pivot around which conference life revolved.

During the ten days' time, the home church groups met three times to talk about what they expected from the conference, and then to discuss what happened that could have meaning at home—personally, in the youth fellowship, and in the community. The results of this are difficult to measure, but certainly the young people were aware that this conference was related to everything else the church had been seeking to do in helping them grow as Christians. And they were aware of the increased responsibility they had because of this growth as Christians. Those



Experiment—senior high conference

by **Bettie CURRIE**

Associate, Department of Youth Work,
Division of Religious Education,
Presbyterian Church in the U.S.,
Richmond, Virginia.

ship in one's home community is the primary channel through which one's Christianity is expressed.

The 1956 conference took place in a setting developed from a mill in a farming community. The cottages were spaced far enough apart for real privacy; housing was determined so as to give maximum counseling opportunity—never more than six young people with one adult. One cottage of boys and one cottage of girls made a family group.

The families began to get acquainted almost immediately, for plans had been made for new arrivals to be taken to their cottages by young people already settled. After all had arrived the whole cottage group took a walk around the grounds, getting acquainted with the council ring, the play court, the health center, the vesper hill, and the lake, noting its water safety rules for swimming and boating. Families then met and sat

people really were here to live and learn together, sharing the responsibility and leadership of the conference. The planning of vespers by a group during the afternoon would set the tone of vespers for the conference. The evening's exploration of the purpose would be vital to the building of the conference around that purpose.

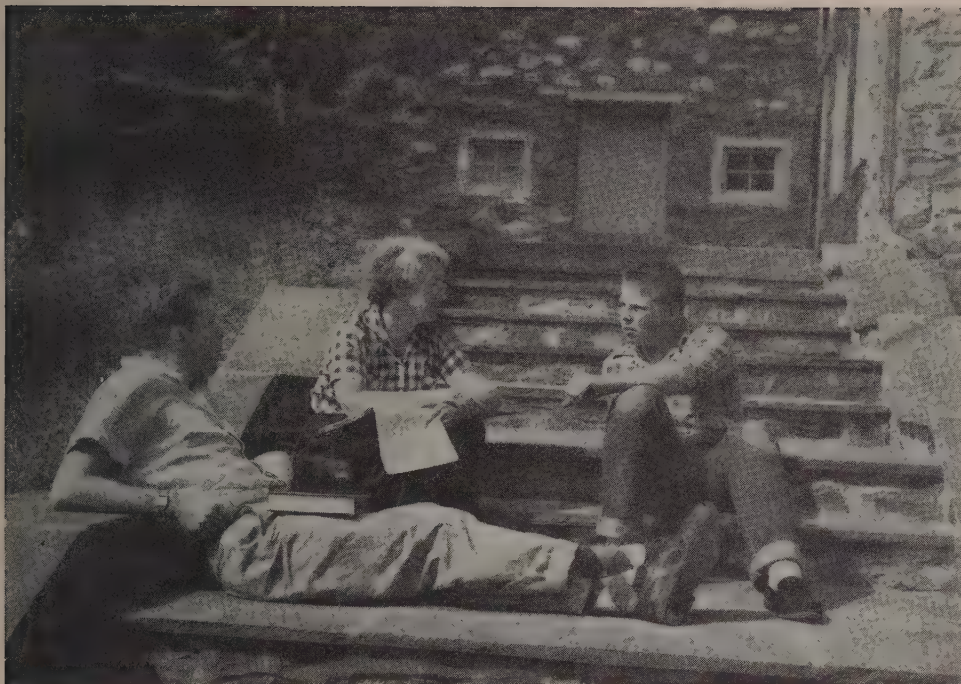
Most of the mornings were spent as families—doing Bible study, planning for Sunday, taking a hike, going swimming, trimming branches in the pine grove, planning for vespers, seeing a film and discussing its message for their own family group.

These activities lapped over into afternoons sometimes, displacing—or creating—conference-wide interest groups, skill shops, or discussions.

Eight specific areas were being tested in the conference:

1. What is the effect of having every young person come to the conference as one of a group of from four to six from his church?

2. To what extent does it enhance the conference experience for an adult leader of the church's young people to participate in the conference with them?



One of the areas tested in this experimental senior-high conference was the role of the adult leader.

Minrod

whose own adult leaders were sharing the conference seemed to have least difficulty in seeing ways of translating into life at home what was happening to them at conference. And those adults learned to know their own young people in a way they had not previously known them.

The effort of young people and adults to share responsibility for the conference equally was difficult for everyone, but was rewarding. Young people accepted the function of leadership in the family. Adults discovered some new needs of their own because of the fellowship with young people.

One of the main things the adults discovered was their own need for a better understanding of the role of an adult leader. More than once it came out that the preparation of adults for the conference should have included more practice in group learning and leadership, and clarification of the distinction between youth responsibility and adult responsibility in group life.

In evaluating the extent to which the Bible really became integral to the life of the conference, the adult leaders again were forced to recognize that there were lights and shadows in the picture. Some families found themselves spending so much time selecting appropriate passages beyond those originally suggested that little time was left for study. Some, unpracticed in group study, felt ill at ease. Some study was superficial. On the other hand, there were flashes of light such as when it was said, "Now I know what it means when it

says 'when one part of the body suffers, all suffer.'" And the appreciation of differences among people heightened the meaning of Paul's figure of the church as the body of Christ.

Freedom from a predetermined structure or schedule was one of the most difficult aspects of the conference—for both young people and adults. Flexibility demands individual self-direction, and it calls forth inner resources. But the conference discovered the difference between flexibility of structure and no structure at all. The group noted that had the council planned farther ahead and, in fact, done some setting of schedule, the conference would have been more leisurely toward the end than it was with planning done each day for the following day.

The preparation of adult leaders was a matter of repeated concern to the adults of the conference. Four and a half days of advance training seemed a lot of time to take, and many adults took it at quite an inconvenience. Yet they felt that it was inadequate. It was also the feeling of the adults that the advance training session should occur probably six months ahead of the conference instead of six weeks, thus giving more time for personal preparation and study based on particular needs discovered in that training session.

The explicit purpose of this 1956 conference was expressed in this way: "To provide an atmosphere which will help persons to become involved in an experience of Christian community in which each indi-

vidual, led by the Holy Spirit, comes to a deeper and more meaningful commitment to God's will through Jesus Christ, enabling him to accept his responsibility for growth and witness in the Christian community wherever he may be."

This purpose was the subject of much discussion both before the conference and during it. A real effort was made to test every arrangement for the conference (seating at meals, worship opportunities, housing) and every activity (tree hikes, work projects, free time, singing) by this purpose. The statement was discussed the first day; ways were suggested for achieving the purpose. More could have been achieved toward the goal had the meaning of the purpose been more carefully studied. But even so, time after time, families referred to it as they made plans or discussed how they might interest someone who seemed to be on the fringe of the family. And perhaps the biggest unanswered question was how the feeling of Christian fellowship experienced here could be translated into life at home.

This conference points some direction for others. It was not perfect. Further guidance for senior high conferences will result from a workshop on standards to be held in the near future. Probably the most important result of this experiment was the strengthening of the conviction that adult leaders urgently need training and preparation, and that honest sharing of leadership responsibility by adults and young people together has a great value.

Before and after camp

by Mabel METZE

Director, Leadership Education and Educational Administration, the United Christian Missionary Society, Disciples of Christ, Indianapolis, Indiana.

CHURCH CAMPING will become a meaningful experience only to the extent that there is a direct relationship between local church experiences and camp experiences.¹ This relationship does not just happen automatically; it comes as a result of good preparation and follow-up, in the home and in the church.

There are specific things which can be done to help a camper, old or young, to prepare in advance for a good camp experience, and to bring back to the "at home" program the benefits of it. But beyond these, the church which is mindful of the outdoors and plans for part of its program to take place there, sends its members to camp best prepared. In such a church the inspiration gained in camp has the best chance to express itself later.

Preparation for church camping begins with the church itself. The church needs to make sure it understands the purposes of church camping in the lives of persons. This purpose should be discussed thoroughly in meetings of the Christian education committee, the official boards, parents' groups, church school workers, youth leaders, and the various other church groups. Pictures of key activities in camps should be used in inter-

¹Rene Pino, "When Jane Goes to Camp and When She Comes Home," The Church School, March 1956, p. 7.

Preliminary experience in questioning and observing will help those who go camping enter into the camp activities.

Lavigne from Monkmejer

preting the program. Informal out-of-door experiences for church members themselves will help them to "get the feel" of camping.

Some camp directors write in advance to parents, pastors, and church school teachers of campers to explain on paper what the camp can do, and, by implication, what it cannot do.² It is as parents, teachers, and members of the church understand camping that the best preparation will be given individual campers, through interpretation by those persons and through the expectant attitude developed in a church, both as the campers prepare for camp and as they return.

The best follow-up begins in this preparation itself. It is the church which intelligently expects great things from camping which is most likely to be sensitive to the potentialities the persons bring back from the camping experience.

The person whose curiosity has never been stimulated to see what is around him and to wonder about it, will find it hard to make sense out of

²Suggestions for such letters are found in "Planning the Church Camp for Juniors," LaDonna Bogardus. (See "Camping Resources," page 24.)

exploring the environment at camp. Any encouragement to questioning, wondering, observing in those who are going camping will help them prepare for a good experience.

All experiences which help the prospective campers to have a genuine interest in other persons, their ideas, their motives, and to learn how to live and work with others is important preparation for the close relationships of the Christian community in camp.

Boys and girls need to have experience finding scripture passages which express their own thoughts, as well as in wording their own religious ideas, as in litanies or other prayers, and poems. The more such experience they have had when they come to camp, the greater their contribution can be to the whole group.

Some children noticed a sycamore leaning out over the river, the sunlight glinting up under its leaves as it reflected from the water. The leader said, "This reminds me of Psalm I, 'a tree planted by rivers of water.'" A child added, "It's like the tree Zacheus climbed." That the incident was meaningful came out later in talk-it-over time, when many named this as one of their loveliest memories.





The growth of church camps calls for trained leaders with experience in the field. (See "Getting and Training Leaders.")

Donald Rettew

Persons who are developing habits of facing problems and trying out solutions to them are most likely to be ready to make good use of the opportunities camping offers for growth. Teachers can help boys and girls to be prepared for camping by encouraging them in their week-by-week work to plan how they will carry out projects and follow through to completion.

Some familiarity with the world of nature is to be desired. Nature can be found everywhere. Even in the most crowded urban setting there is weather—clouds, wind, rain, blue sky, and sun. The leaf being used for spatter work should be *seen* and *felt*. The vein pattern, the edge, the shape should be noticed. If campers recognize a few familiar things at camp they feel more at home, more secure.

Boys and girls who have had no experience in camping will find that living in the out-of-doors involves great changes in living habits. These demand attention—just these physical details. The newness of camp ways makes them attractive and interesting to boys and girls, but if newness is the chief or only emphasis, little religious growth is fostered. When the newness wears off, the attraction is gone. Rather, emphasis needs to be on *using what is at hand* (in people as well as around them) to live together in a good society. This should be done

both at home and at church. Such resourcefulness should be emphasized. Then thankfulness for God's plan, wonder at his wisdom, and appreciation of the essential truth of the way of life Jesus revealed as God's will are natural outgrowths at camp.

Proper physical preparation also promotes security, so that the camper is free to learn. Clothing suitable for outdoor living, careful examination by a doctor, equipment requested by the camp are essential.

The camper needs, individually or in a group, to talk with someone representing the church about his coming camp experience. If such a discussion is kept free and permissive, the questions raised being dealt with honestly and with accurate knowledge and understanding, it can be most valuable.

The church must be careful not only to help its campers prepare for camp, but also to help them afterward to take whatever steps come next in their Christian growth.

If at least one adult leader of the church was in the camp he can be a continuing contact person, helping to keep alive the camp experiences as the campers move back into the "at home" program. In many camps, plans include making articles to be used in the local church, such as offering baskets, book ends, vases. If carefully

guided, this can be very satisfying and lead to further interest in providing what is needed by the church.

Parents should be encouraged to come for their children at the close of camp, and to allow enough time for the trip so that they and other parents may talk individually with their child's counselor. Thus the counselor can share with them his observations about growth he has recognized in the child, further possibilities he sees, and personal matters affecting their child's welfare. Thus the parents can help their child build upon the achievements he has made in camp.

Friendships made at camp may be encouraged, new interests followed, new skills used. Some leaders in the church must know about these, either by being in the camp themselves or through information secured from the counselor, the camp director, and from the campers themselves. Many camps include follow-up letters in their plans.

Most of all, campers should have gained a new understanding of the oneness of all God's creation, which is the true meaning that is in the word *universe*. At all costs, this new insight must be kept and developed. Each camper should have found that he himself has an important part in his world. He should be helped to build on this throughout the year.



Donald Rettew

Getting and training leaders

by James E. FIDLER

Director, Department of Administration and Leadership Education,
the Board of Education and Publication
of the American Baptist Convention, Philadelphia.

THE RAPID GROWTH of church camping in all its forms in recent years is presenting churches with a great problem of providing trained leadership. Too often it has been assumed that leadership composed predominantly of ministers would, somehow, take care of the camps and conferences. The movement has gone far beyond that, and calls for trained lay leaders, as well as ministers who take special training in this field.

Many churches have thought they had no responsibility for camps and conferences beyond sending their people to them and paying for all or part of the registration fee, board, and room. The leaders, many of them among the most influential Christian workers, have had to be recruited from neighboring churches.

The effective church will consider itself just as responsible and as privileged to serve its people through church camping as though its "at

home" program. It will think of camping as an integral part of its Christian education ministry. In a long range program of leadership recruitment and training it will consider the camping needs along with those of the church school and other groups. It will build up a backlog of leaders for day camps, week-end camps, trip camps, trail camps, family camps, and the area camps and conferences to which its people go.

National leaders in this field recommend that there should be one leader for each five campers. A church which sends twenty young people to an area camp or conference would need to send four leaders to carry its share of responsibility. In addition to this, trained leadership needs to be provided for the day camps, week-end camps, and others conducted by the individual church.

These leaders can be used in both the indoor and outdoor program of a

church. Some of the outdoor activities will be conducted by classes, youth societies, and clubs with their regular leaders, who should have the benefit of special training for outdoor activities. From this outdoor and camp experience a leader comes back to the other activities better able to serve.

The board of Christian education, through its subcommittee on personnel or leadership education, should determine the types of leadership the church needs for both the indoor and outdoor program. Many of the leaders will be glad to serve both places if given adequate training and if allowed to work with the same age group in both aspects of the work. Whatever plan is being used to discover and enlist teachers for the church school may also be used to recruit camp leaders.

In many states, state units of the American Camping Association carry on a training program for camp leaders. Church camp leaders can gain valuable training in them. The Special Committee on Camps and Conferences of the National Council of Churches conducts area training camps for the benefit of key leaders, who can share their training with others. Many denominations provide area planning and training conferences. Churches of some communities are cooperating in local training for camp leaders, parallel to the training of church school and vacation church school leaders.

The basic training in the understanding of persons and age groups, in working with persons, in group procedures, in methods of communication, in the content of the Christian faith, in Bible, in worship, apply to camping as well as to indoor leadership in the church. In addition to these, specialized outdoor training is essential for the outdoor program and is helpful for church school teachers and leaders of all age groups. No church today should be satisfied to have an indoor program only.

In providing the specialized outdoor training, the important trend is that of moving the training out-of-doors. A training camp, if possible on the site to be used, provides the best kind of training opportunity for camp leaders. Day camp leaders should go day camping under experienced day camp leaders. A trail camp leader should participate in a trail camp before leading one. A family camp leader must have prior family camp experience.

Training leaders for the church out-of-doors is an essential part of a well-rounded leadership program in a church. Well done, it can enrich the whole life of a church.

LEADERS who serve in camps and conferences during the summer make a contribution in these two important areas of the church's program of Christian education. Equally valuable is the contribution which their summer experience makes to them. They are better leaders because of it—equipped with new insights and skills which pay rich dividends in the congregations in which they carry responsibility.

Particularly significant is the enlarged concept of curriculum which leaders bring out of camp or conference experience. In living, exploring, sharing, learning, worshipping, and growing with a group of children or youth for several days, everything is curriculum. Everything within the life of the group is curriculum—attitudes, skills, insights, and all the activities. Everything within the life of the total camp is curriculum—all the persons involved in it and their contributions, problems, and accomplishments. Everything about the campsite is curriculum—its rich evidence of the Creator who cared and continues to care.

"Climate" is curriculum, too. The unhurried use of time to seek, to find, and to share; freedom to contribute to the group; the pull to become a responsible member of the group; "belonging"—all these tangibles and intangibles teach. This climate in which Christian growth takes place is unique and unforgettable in a well planned and guided camp or conference.

A bigger concept of how Johnny grows is a dynamic factor in leaders as they take their places in local churches again; for in Johnny's home congregation, too, everything is curriculum. Climate conducive to growth becomes a matter of definite concern for the leader of a Sunday school class or the advisor of a youth group. Experience in the living situation at camp gives a leader a high standard by which to evaluate the spirit or climate of a group, and also skill in helping it to develop even in the time-limited situations in the congregation's home program of Christian education.

Also there is a new awareness of the resources in the youth with whom the leader works—their questions, interests, abilities, concerns, enthusiasms—and the leader is more ready and better equipped to use these resources to advantage. There is a deepened appreciation of the resources in others, too—in fellow leaders, administrators, parents, and all who are a part of the larger Christian fellowship, the church.

Being sensitive to persons as indi-

Church leaders grow in competence for their work back home through experience in camps or conferences

Leaders grow out-of-doors

by Joseph W. INSLEE

Editor, Camp and Summer School Materials,
Board of Parish Education,
United Lutheran Church in America, Philadelphia.

viduals and in group relationships and being aware of the abundant resources in them, are qualities of fine leaders. That they should accrue to the home congregation from camps and conferences is not surprising. For these summer programs are primarily life-centered laboratory schools in Christian living and growing. In them leaders and campers alike are teachers and learners. The experience of Christian community which develops as everyone shares in contributing and receiving the deepest things of life is something which must be shared at home, too.

Beyond the time spent in actual association with the children and youth, leaders of the best planned camps and conferences have the benefit of pre-camp or conference planning sessions which are leadership training of a specific nature. The groundwork is laid for an understanding of an age group. This is a "plus" for the home congregation. Special attention is given to helping leaders grow in the "know how" of group work, which is basic to the program of the camp, the conference, or the congregation. Another "plus"! And there are guidance and practice in specific skills which leaders must have at their finger tips as they work in camp or conference. Still more "plusses"!

A unique contribution of camp experience to the leader is an enlarged appreciation of the world in which we live and the God whose it is. How much more meaning such a leader finds in the expression of the psalmist or prophet who walked God's world with awe and thanksgiving! And how much more he has to communicate! Most significant here, as in all the areas of the leader's growth, is not so much the dimension added to his knowledge as the new bigness in himself. The orderliness, the wonder, the reliability, the infinite care of the Creator—these are convictions and communications of the soul. They are part of the leader wherever he serves.

And, of course, a bigger Bible is the leader's gain, too. It speaks with more relevance to him and through him. In pre-camp or pre-conference training and in the days of living with a group, the Bible speaks to the problems that are faced; its words frame the joys that cannot be contained.

This is how everything grows, not in a vacuum, but in life. Leaders grow as persons and in usefulness because the camp or conference is above all else a matter of living. Every church leader would grow in his conception of his job and in his effectiveness in it through being a leader in a well planned camp or conference.

Attendance at Camps and Conferences of Constituent Denominations

OF THE TOTAL figures on camp attendance given on page 8, 4,278 of the 5,559 camps and conferences were held by denominations which are constituent members of the National Council of Churches. The enrollment was 437,727 campers and conferees and over 50,000 leaders. In Canada the constituent denominations held 451 camps or conferences, with an enrollment of 37,511.

A good campsite

by Elizabeth BROWN

Camp consultant, Campsite Development and Operation, General Board of Education of The Methodist Church, Nashville, Tennessee.

THE SELECTION and development of a campsite is determined by the nature of the proposed program. Varied program demands by different age-groups call for multi-purpose use of structures and flexibility in equipment. Thus, the use of a camp serving a large area and many churches need not be limited to a few summer months. It is possible to plan and develop a site so that it may serve for day camping, week-end camping, family camping, and retreats as well as for resident camping.

It is essential to good planning that there be a clear understanding of present and potential program needs, as well as the possibilities a given site offers. The committee or board in charge needs to be well acquainted with guidance materials available, camp standards, recommended groupings at various age levels, and trends in church camp development as indicated below.

Plan for many different kinds of camping

To meet the growing demand of week-end camping and retreats by youth and adult groups, most of the newer camps provide substantial central facilities for fall and spring or year-round use. These same buildings, including a central toilet and shower building, become central facilities for summer camping, with campers housed in units or small groups of canvas shelters or simple summer cabins, often utilizing well-constructed outdoor toilets and simple hand washing facilities in the outlying areas.

In order to serve local church groups nearby, it is desirable to have a completely separate area for day use, designated during part of the summer for day camping for juniors and intermediates. At other times this area may serve for outings by local church classes or departments.

One of the "small camps" within the larger campsite may be so developed that at some periods it may be used by

a group from a local church at the same time that a district camp group occupies the remainder of the camp; these facilities at other periods may be used for pre-camp staff meetings while another camping session is closing. These same "small camp" facilities at another period may be utilized with this main camp to accommodate an occasional larger group. For example, the maximum total group of juniors or junior highs should be 60 plus the staff. The additional unit could be used to increase the number of campers to about 85, plus staff, for an informal institute or conference of seniors or older youth.

Values in small group experiences for Christian growth are increasingly recognized. Many persons may be served, in the long run, by a continuous program of summer camping in addition to week-end use by small groups the year around.

Accommodations for larger numbers in the future may be provided by indicating on the general development map one or more areas "for future development." Here a separate set of facilities may later be operated simultaneously with the present facilities, rather than overcrowding the latter.

An adequate campsite will include plenty of wooded land for exploration, hiking, wild life sanctuary, and room for a "home in the woods" for each camp unit, where much of the camp program will take place.

Creative, purposeful work with one's hands is an important part of a camping experience. Even junior children may construct a simple table for their "home in the woods." The framework for the shelter pictured with this article was done by a group of nine adults one weekend. The experience involved the fun of plan-

The suggestions given here apply to the physical aspects of a campsite to be used for summer camping and also for week-end camps the year around. The standards apply either to developing a new campsite or to selecting one to be rented. If new, the facilities might be developed by a group of churches in an administrative unit of a denomination—a synod, presbytery or district—or by the Protestant churches of a community, or even by a single local church.

The camping activities described here supplement rather than displace the program of conferences, assemblies and leadership schools carried on by many denominations. Help in the development of a conference or assembly ground can be given by most denominational boards or commissions responsible for Christian education. Such facilities should be developed in relation to specific program needs.

ning, recreation, conservation in the cutting of the saplings, the skill of lashing, evaluation, and a closing worship service of dedication. Aside from providing shelter such experiences of Christian fellowship are of great value to the church community.

Pointers for selecting a site

The following are important considerations in selecting a site:

1. Adequate water supply (30 to 50 gallons per person per day, depending on type of toilets.)
2. Acreage—roughly speaking, an acre



An adequate campsite will include plenty of wooded land for exploration hiking.
Donald Retten

- per camper, with variations depending upon topography, terrain, and nature of boundaries. Future development may require additional space.
3. Interest and variety in natural resources, including extensive wooded areas where possible.
 4. Beauty of immediate setting; distant views.
 5. Suitability of soil in relation to drainage and disposal.
 6. Accessibility for campers and for food deliveries.
 7. Seclusion (main highways and commercial concerns should be avoided).
 8. Roadways (the approach from highway must be good, with no road or right-of-way through the property).
 9. Suitable topography for camp development.
 10. A clear title (mineral, timber, and water rights; right of ways).
 11. Favorable environment with good possibilities for trips and explorations.
 12. Possibilities for swimming and other water-front activities.

Suggestions for development

1. An analysis of program needs, with a listing of present activities by age groups, numbers, desired facilities and the like, will help the planners to anticipate future needs.
2. Before a site is selected contact should be made with the denominational office of Christian education or the National Council of Churches. Assistance is available from such agencies as county or state health services, conservation and forestry services, American Red Cross (for advice in waterfront layout). Technical services in engineering, landscaping, and architecture are essential. It should be expected that these services will call for an expenditure of money, but good plans will save thousands of dollars in the long run.
3. A master plan should include a general development map based on boundary and contour maps with a descriptive statement indicating program and objectives, functions and relationships of structures, outdoor program areas, service and parking areas—all of these in relation to utilities. Costs and sequence of development should be indicated. It will be wise to review, evaluate, and revise this master plan, correcting mistakes on paper rather than in buildings.
4. A strategy for fund raising will need to be worked out in relation to a year-by-year development plan. (A clear policy of accepting no donations with strings attached and permitting no privately owned cottages is essential to effective operation.)
5. Education of all involved is important and begins with the committee. Funds for training leaders will be essential.
6. Some aspects of the development can be done with volunteer labor, while others require paid labor. It is well to define these, and to use good camping procedures in work camps as a means of establishing good camping practices.

Renting a camp

In renting camping accommodations, it



The framework for this canvas sled shelter was made by nine adults one weekend.
Scarritt College

is advisable to consider the facilities owned by denominations or councils of churches, those in state parks, those run by community or social agencies, and private camps. For larger conferences, denominational conference grounds, hotel facilities in state parks, and colleges or seminaries may be best.

An advanced check on facilities should be made and should include water supply (purity and adequacy), sleeping quarters (uncrowded—40 square feet per person is the U.S. public health code minimum requirement), condition of mattresses and mattress covers, condition of roofs, toilet facilities (condition and capacity—1 toilet to each 10 persons), kitchen and equipment (including dishwashing arrangement, refrigeration, fly and rodent protection), dining room (capacity and size of tables), and the general condition of buildings and grounds, including water-front facilities.

A written agreement with the management should be made to include food which meets minimum daily requirements, plans for camper participation in food service, the condition of the camp at the opening and close, daily plan of cleaning, and the supply of brooms, brushes, cleansers, disinfectants, paper towels, and tissues. It should cover first aid supplies, the plan for daily disposal of garbage and trash, source of fire wood, regulations governing use of natural resources, basis of rental fee relating to staff (kitchen, nurse, maintenance services), health and accident protection, and liability insurance.

Information will be needed concerning transportation from nearest railway or bus station, provision for health and accident protection and liability insurance on cars used for camper transportation, post office address, telephone, recommended physician, and nearest hospital.

"The Church Out-of-Doors"

ORDER YOUR EXTRA COPIES OF THIS ISSUE WHILE SUPPLY LASTS

Combine your order with reservation for copies of

"Laborers Into His Harvest"

to obtain quantity prices: 100 or more copies, 20c each; 20 to 99 copies, 25c each; 6 to 19 copies, 30c each; 1 to 5, 40c each.

INTERNATIONAL JOURNAL BOX 238, NEW YORK 10, N.Y.

Send copies as indicated:

....."The Church Out-of-Doors"

....."Laborers Into His Harvest" on church vocations, coming January 1, 1957.

To

Address

City Zone..... State.....

Z19/CE 53 (Please send remittance with orders for \$3 or less.) Hx11-66

Camping resources

by the CAMPING COMMITTEE,
Division of the Local Church,
Methodist Board of Education,
Nashville, Tennessee.

THE MATERIALS in this bibliography are for use in training camps, workshops, and pre-camp training as well as for individual reading. Many of these materials will serve also as valuable resource materials during the camp.

Camping involves a variety of interests, including understanding and use of natural resources, ability to work with a group, and individual counseling. Since church camping is a part of the larger program of Christian education, it necessarily involves a basic understanding of Christian education, age-group procedures, and various areas of experience in Christian growth. A more extensive bibliography relating to the larger program of Christian education will be found in denominational catalogues.

The following materials may be ordered from denominational bookstores. To facilitate speed in filling the order, it would be well to indicate the publisher, as shown by the symbol given with the title. These references are as follows:

- ACA—American Camping Association, 342 Madison Avenue, New York City
- AP—Abingdon Press, Nashville, Tennessee
- BP—Bead Publishing Company, 522 Rugby Road, Brooklyn 26, N.Y.
- EZ—Row, Peterson & Company, Evanston, Illinois
- GS—Girl Scouts, 155 E. 44th Street, New York 17, N.Y.
- HA—Harper & Brothers, New York City
- HM—Houghton Mifflin, Boston
- MM—Macmillan Company, New York City
- MO—Methodist Publishing houses, or the nearest Cokesbury book store.
- NC—Office of Publication and Distribution, National Council of Churches, 120 E. 23rd Street, New York 10, N.Y.
- NL—New American Library of World Literature, 501 Madison Avenue, New York City.
- NS—W. B. Saunders, N. Washington Square, Philadelphia 5, Pa.
- OS—William R. Scott, Inc., 8 West 13th Street, New York 11, N.Y.
- PD—John Knox Press, Richmond, Va.
- SD—Sales Division, Methodist Publishing House, 810 Broadway, Nashville 2, Tenn.
- SE—Simon and Schuster, New York City
- VE—Christian Education Press, 1505 Race Street, Philadelphia 3, Pa.
- WH—McGraw-Hill Book Company, New York 36, N.Y.
- YM—Association Press, 291 Broadway, New York City

Administration and philosophy

Administration of the Modern Camp. H. S. Dimock. 1948. Outstanding camp leaders wrote this comprehensive and practical book. Excellent for camp directors, business managers, camp committee personnel. (YM) \$4.00.

Administration of Group Work. L. S. Blumenthal. 1949. Philosophy and practice of democracy in administration. (YM) \$3.50.

Camping—What Is It? Betty Lyle. 1947. Defines camping and deals with its basic values. Brief but excellent. (ACA) 30c.

Camping for all ages

Planning the Church Camp for Juniors. LaDonna Bogardus. 1955. Manual in administration prepared especially for directors of resident camps, but some chapters helpful for all junior camp leaders. (NC) \$1.00.

Guideposts for a Senior Camp. J. W. Bell. 1955. A manual for committees and leaders planning camps for seniors. 75c. (Order from Service Department, General Board of Education of The Methodist Church, P. O. Box 871, Nashville 2, Tennessee; cash with order.)

Church Sponsored Family Camping. James and Doris Mead, with an introduction by Paul Reynolds. Tells many details of Family Camping program in Michigan and how to go about such a project. Division of Christian Education, Congregational Christian Churches, 14 Beacon St., Boston, Mass. or 19 S. LaSalle St., Chicago 3, Ill. 25c.

The Church Day Camp. LaDonna Bogardus. 1955. Contains guidance for planning and conducting the church day camp for junior and junior high boys and girls. Useful for local committees, directors, group counselors, and other leaders. (NC) 60c.

Hiking—in Town or Country. Compiled and published by the Girl Scouts of the U.S.A. (GS) 30c.

Camping Can Be Fun. Weaver and Merrill. 1948. For a week-end hike, family, or group camping trip; helps on foods, supplies, pitching tents. Amusing, authoritative. (HA) \$3.00.

Program Guidance

For junior camps

God at Work in His World. Mary Venable. 1955. Contains guidance for all the camp program—day and resident camps. Special emphasis on finding evidences of God at work in his world. (AP) Leader's guide, \$1.75. Camper's book, 35c.

Learning to Live with Others. Carrie Lou Goddard. 1953. Camping experiences as a basis for developing the camping program of activities. (AP) Leader's guide, \$1.60. Camper's book, 20c.

Juniors in God's World. Louise Davis. 1954. Guidance for camp experiences emphasizing conservation and stewardship. (VE) Leader's guide, \$1.50. Camper's book, *Adventures and Discoveries in God's World*, 40c.

For junior high camps

Camping and Christian Growth. Loughmiller and Loughmiller. 1954. Guidance for camping experience which will help boys and girls grow as Christians, in their relationships to God, his universe, and to others. (AP) Leader's guide, \$1.50. Campers' book, *Let's Go*

Camping, 35c.

Stewards in God's World. Ensign and Ensign. 1953. Leads intermediates to understand how Jesus used the wonders of the world to reveal God's character; to appreciate national resources and the use Christians should make of them. For a one- or two-week camp. (PD) Leader's guide, \$1.25. Camper's notebook, *My Camp Book, Stewards in God's World*, 35c.

Living Together as Christians. Nelle Morton. 1952. Helps boys and girls understand the meaning of Christian community; promotes respect for the point of view of minority groups. (VE) Leader's guide, \$1.60. Camper's book, *My Camp Book*, 35c.

Counseling and group work

Camp Counseling. Mitchell and Crawford. 2nd edition, 1955. Comprehensive view of the camp counselor's job. Includes objectives; self-rating scale; understanding the camper; variety of camp activities and woodcraft. (NS) \$4.75.

Group Leadership and Democratic Action. F. S. Haiman. 1951. Of particular value in training leaders in the skills of group work. It brings up to date the new techniques and methods in this field and is a usable guide. Advanced. (HM) \$3.50.

Natural resources and their uses

Concepts of Conservation. 1956. Prepared for the educational program of The Conversation Foundation, this pamphlet is concerned with the ethical concept of man's oneness with nature. Designed for discussion groups. Conservit, P.O. Box 1812, Grand Central Station, New York, N.Y. 25c each; bulk rates available on request.

Basic Science Education Series. Par- ket, et. al. 1941, 1942. Sixty-odd small, beautiful books on nature; all are excellent for use by children, youth, or adults. Profuse color illustrations. Principally for browsing table. (Send for list of titles) (EZ) Each, 36c or 48c.

Rocks, Rivers and the Changing Earth. Herman and Nina Schneider. A first book about geology. The story of the earth written in "the sparkle of a stone, in the curve of a river, in the slope of a hill." 181 pp. (OS) \$3.00.

Be Expert with Map and Compass. Bjorn Kjellstrom. 1955. Basic knowledge of map and compass reading. Usable for older campers as well as leaders. Attractive in style. Illustrated American Orienteering Service, 220 5th Avenue, New York 1, N.Y. \$2.00.

Everyday Weather—And How It Works. Herman Schneider. 1951. (WH) \$2.75.

A Field Guide to Animal Tracks. Olaus J. Murie. 1954. (HM) \$3.75.

Field Guide to the Birds. R. T. Peterson. 1947. Extensive guide to land and water birds; 1000 illustrations, 50 in color. Sponsored by Audubon Society. (HM) \$3.75.

A Field Guide to the Mammals. Burt and Grossenheider. 1951. Color plates of 187 species of land mammals of North America with suggestions for identification; includes maps, drawings of tracks, photographs of skulls. (HM) \$3.75.

Twentieth Century Bestiary. By the (Continued on page 45)



Worship Resources

For December

Primary Department

by Ruth R. DIAMOND*

THEME FOR DECEMBER:
Christmas Is Jesus' Birthday

For the Leader

Often it is in the quietness that lovely things come, that wonderful things happen. Long years ago, on that first Christmas, in the beauty and quietness of a starlit night, a tiny babe was born. This babe grew into a man who changed the world and the people in it from that time forth. Christmas should still be a beautiful time, a quiet time. How in the mad rush of the secular Christmas season can we make it so for ourselves, and for our children? Do not hurry; take time each day for a quiet time with God. Remember—it is in the quietness that lovely things come, that wonderful things happen.

Plan for unhurried sessions with the children. Use greenery to make the room beautiful. Softly play Christmas carols as the children come. In the primary department, we do not often use candles because of their symbolic meaning, but at Christmas time we like to use them because of the beauty they give. In the worship center use the manger scene, perhaps one the children have arranged. The first Sunday, a picture of Jesus showing love can be placed above the creche; the second Sunday, figures of children from other lands can be placed around the creche; the remaining three Sundays, shepherds around the creche, with a lighted candle at the side.

CALL TO WORSHIP: The call to worship need not be different each week. The same one can be used during the Sundays with the same theme. Children love to hear familiar things. Many times it is the familiar things that lift them to moments of real worship.

*South Bend, Indiana

In the stillness of a night,
Many years ago,
A tiny babe was born,
In a manger low.
Come! Let us give thanks to God,
At this Christmas time.

This babe grew to be a man,
Who was strong and tall.
He showed love to everyone,
And was kind to all.
Come! Let us give thanks to God,
At this Christmas time.

SONGS: Sing the familiar Christmas carols. Additional songs to use from *Hymns for Primary Worship* are: No. 55, "While the Christmas Stars Are Shining," and No. 59, "O Jesus, We Are Singing."

1. The Loving-Kindness of Jesus

LEADER:

When we think about Jesus, we remember that he was kind and loving to all:

When Jesus looked at people,
He loved them and wanted to help them in the ways they needed.

He looked at the sad and lonely,
and told them about God's love.

He looked at the sick,
and helped them to be well again.

He looked at those who were worried,
and told them how God cares for all.

He looked at the little children,
and took them in his arms,
and talked to them.

When Jesus looked at people,
he loved each one.

RECALLING JESUS: Using pictures, help children to recall two or three incidents when Jesus showed loving-kindness to others.

LEADER: Today we still remember the loving-kindness of Jesus. We thank God that he sent his son, Jesus, into the world. We want others to know about him. We show our love to others. We celebrate Christmas, Jesus' birthday.

POEM:

Christmas is Jesus' birthday,
We honor him this day.
Rememb'ring the love he showed
To all along the way.

BIBLE VERSE: "Jesus of Nazareth went about doing good." (Acts 10:38b, d)

PRAYER: Thank you, God, for Jesus who loved all people. Help us to remember that Christmas is Jesus' birthday. Help us to show loving-kindness to all. Amen.

2. All the World Keeps Christmas

LEADER: Jesus showed love to all people and helped them to be happy. Today all the world remembers the loving-kindness of Jesus. All the world celebrates Christmas, Jesus' birthday.

BIBLE VERSE: "And she gave birth to her first-born son and wrapped him in

swaddling cloths, and laid him in a manger, because there was no place for them in the inn." (Luke 2:7)

POEM:

Around the world today,
Children everywhere,
Remember Jesus' love,
And with others share.

ALL THE WORLD REMEMBERS THE LOVE OF JESUS:

First child: The children of Norway remember the love of Jesus as they join hands with their families on Christmas eve and march around their trees singing hymns.

Second child: The children of Yugoslavia remember the love of Jesus as they place lighted candles in all the windows of their houses at Christmas time.

Third child: The children of France remember the love of Jesus as they each build a small scene with the baby Jesus in the manger, and Mary and Joseph.

Fourth child: The children of England remember the love of Jesus as they go from home to home singing Christmas carols.

Fifth child: The children of Sweden remember the love of Jesus as they tie sheaves of wheat to the top of tall poles for the birds' Christmas dinner.

Sixth child: The children of the United States remember the love of Jesus as they give gifts to others.

PRAYER: We like to remember, O God, that children around the world are celebrating Jesus' birthday too. We are glad that people in other lands remember the love of Jesus. As we celebrate Christmas in many ways, help us to remember the loving-kindness of Jesus. Amen.

3. Sharing the Christmas Story

BIBLE VERSE: Luke 2:7

LEADER: Christmas is a happy, joyous time when we remember the loving-kindness of Jesus. We remember the long ago night when Jesus was born. We like to hear the story of his birth. We like to share this story with others in many ways.

STORY:

SHARING THE CHRISTMAS STORY

"Hey! Look at it snow," called Dad, as he pulled the big curtain aside and looked out into the night. The flakes were coming down fast and the ground was already covered.

"Here's your marshmallow, Dad," said Bill, coming over to stand beside him. "Well say, I guess it is snowing," he added as he saw the big white flakes.

Mother, Dad and the twins, Jill and Bill, had been sitting around the big fireplace toasting marshmallows. Mother and Jill joined the others at the window, and they all stood looking out at the beauty of the night.

"How pretty the soft white snow is," said Jill; "it makes me think of Christmas."

"I guess we'd better start thinking about Christmas," said Dad; "it's only six weeks away."

"Yes," sighed Mother, "only six weeks away," and she gave another sigh as she thought of the hours of shopping in the crowded downtown stores.

"Who wants another marshmallow?" called Bill, who had gone back to the

fireplace and now stood holding out a golden brown goody on the end of his stick.

"I didn't think I could eat another one," said Mother, "but that looks too tempting," and she took the marshmallow and popped it into her mouth.

After they all had their fill they sat in silence around the fire. Dad picked up the Bible from the table and turned to the Christmas story. As he read, they could almost see the shepherds out on the hillside on that still, quiet night; they could almost see the shepherds kneeling beside the manger in the stable. When he had finished, Jill started to sing, "Silent Night," and they all joined her.

"I've been thinking," said Mother. "We celebrate Christmas because Jesus was born many years ago. It seems to me that at Christmas time we should tell the story of Jesus' birth to others."

"What do you mean, Mother?" asked Jill.

"Well, for one thing," replied Mother, "we can send Christmas cards that tell the real meaning of Christmas. We . . ."

"Say, I know," interrupted Bill, "we can make our own Christmas cards. Last year we made some at church school."

"Can we, Mother, can we make our own?" asked Jill. "And we could make a manger scene with the star shining down; that would be telling the story of Jesus."

"I think we'd all like to help with that," said Dad, "and I know something else we can all do. There's Grandma Brown who is blind, there's old Mr. Jim who cannot see well enough to read, and there are others who would be happy to hear the Christmas story."

Now they were all bubbling over with ideas. "Can we bake cookies, and pack them in baskets? Then can we take some to Grandma Brown, old Mr. Jim and the others?" asked Jill.

"And," continued Bill, "we can sing carols in front of their homes before we go inside."

"That sounds good to me," said Dad. "We can all go together."

"I know how we can tell the Christmas story to people who pass our house," said Jill. "We can put our manger scene in front of the big window and put a lighted star above it."

"Say, I just thought of something else," said Bill. "Why don't we make our gifts this year?"

"How would that be telling the Christmas story?" asked Jill.

"Long ago wise men brought their gifts of love to Jesus," explained Father. "Today we show love to Jesus by showing love to others. When we give gifts we are sharing our love with others. When we make our gifts our love becomes a very part of our gifts."

"Well," said Mother, "I think that we have a good beginning of ways of telling the Christmas story this year. Sending cards that tell the real meaning of Christmas, singing carols, telling the story to those who cannot read it, placing our manger scene in the window for others to see, and giving gifts of love to others."

PRAYER: Thank you, God, for Christmas time. We like to hear the story of the birth of Jesus over and over again. In all of our Christmas planning help us to remember this story of the real meaning of Christmas. Help us to remember to share this Christmas story with others. Amen.

4. The Night Jesus Was Born

LEADER:

On that first Christmas eve many years ago, a wonderful thing happened. Jesus was born. There was much joy and gladness that night, that wonderful night when the stars were brightly shining. Mary was filled with joy and gladness as she held her first born son in her arms and looked down into his tiny face. "Perhaps," she thought, "he will grow up to show loving-kindness to others; perhaps he will bring joy and gladness to all people." How she loved him as she tenderly laid him in the manger! This was the only bed she had for him as she was far away from home. She and her husband, Joseph, were in a strange city among strangers.

BIBLE VERSES: Luke 2:1-7

LEADER:

The shepherds from the hillside were filled with joy and gladness, too, on that night as they looked down upon the face of the newborn babe. They had been about their work, keeping watch of their sheep upon the hillside, when a bright light shone upon them, and angels appeared to them with a message about a baby born that day. They went to the

nearby town and found the babe and as they knelt beside the manger crib, they thought, "This baby will bring joy and gladness to all people."

BIBLE VERSES: Luke 2:8-20

LEADER:

This Christmas story brings to us joy and gladness today. At Christmas time we remember the birth of Jesus. We remember the love he did show to others and the joy and gladness he did bring to all people.

QUIET TIME:

As we listen to the quiet music, let us think about the joy and gladness we feel at Christmas time:

Let us think of the Christmas story; the quiet night when Jesus was born. (Pause)

Let us think of Christmas music so beautiful to hear: the singing of carols, the ringing of bells. (Pause)

Let us think of Christmas lights so beautiful to see: the stars, the candles, the Christmas tree lights. (Pause)

Let us think of Christmas love so beautiful to feel: God's love as he gave his gift to the world on that first Christmas, the loving-kindness that Jesus showed to all people, the love of family and friends as they give us gifts, and our love to others as we give our gifts. (Pause)

Let us think of people around the world who, too, are feeling joy and gladness this Christmas time. (Pause)

Thank you, God, for the joy and gladness we feel at Christmas time. Amen.

5. Keeping Christmas All Year

LEADER:

How short the Christmas season is! Only a few weeks, and then it is over and gone. How much joy and gladness we feel during this season! Do you know that we can keep the real meaning of Christmas in our hearts all the year through? We can remember the loving-kindness of Jesus and remember to show this same loving-kindness to others. In this way we can celebrate Jesus' birthday every day.

BIBLE VERSE: John 13:34

POEM:

We can keep Christmas
All through the year,
Bringing to others
Gladness and cheer.

STORY:

KEEPING CHRISTMAS ALL YEAR

Grandma Burdy pushed her way through the heavy snowfall. She waded through the deep snow up the walk to the porch of the Smith house. She knocked on the door. It was opened by a tired looking woman. "Why, Grandma Burdy," Mrs. Smith said, "whatever brought you out in this awful snow storm?"

Grandma shook the snow from her cloak, went inside and laid her packages on the table. "I heard the baby was sick," she answered, "and Jimmy not yet over with the measles. I came to help this afternoon, so that you could rest. Now you run along to bed."

Mrs. Smith was indeed tired. She had been up all night with the sick baby, so she gladly obeyed. Grandma bustled around. Soon she had the small house neat and a good dinner in the oven. The baby began crying and Grandma gently rocked her to sleep. Then Jimmy awakened, so Grandma took the games she had brought and the two of them

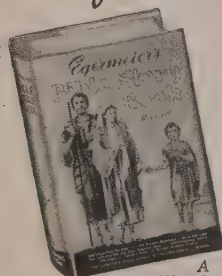


For quality Bible and Church School supplies. Also a complete line of educational materials and equipment for children of all ages. Plan your Church School with PLAY-ART in mind.

Play-Art Educational Equipment Co.

Dept. J 116 So. 20th St.
PHILADELPHIA 3, PA.

A favorite for three generations



A
Wonderful
Gift

Egermeier's Bible Story Book

Egermeier's revised edition contains more stories (312) than ever before. The stories are written in simple, direct language. Children will never forget them. There are 179 full-page pictures, 64 of them in beautiful full color, that help to clearly illustrate the stories.

STANDARD EDITION. Illustrated cover. Plastic-coated colored jacket. 640 pages. \$3.95

DE LUXE GIFT EDITION. Many additional features. Bound in handsome Fabrikoid. Gift box. 740 pages. \$5.50

Order from your religious bookstore

Warner Press

Anderson 12, Indiana
San Jose 6, California

had a happy time together. The afternoon passed quickly and Mrs. Smith came downstairs refreshed from her nap. As Grandma was leaving, Mrs. Smith said, "Thank you, Grandma, for this afternoon."

"I enjoyed it too," said Grandma, "for you see, I am keeping Christmas." "Keeping Christmas?" asked Mrs. Smith. "Why, Christmas was over a month ago."

"Not for me it isn't over," said Grandma, "for the real spirit of Christmas is showing love to others."

Grandma Burdy had been working in her garden all afternoon on that spring day. She felt a drop of rain on her nose. "Goodness gracious," she said, "if I am to pick those tulips I had better hurry before it rains hard."

Several minutes later Grandma Burdy

was hurrying down the street, her big umbrella in one hand and the tulips in the other hand. She turned up the walk at the Haley house. She knocked on the door. It was opened by an old man. "Well, hello, Grandma Burdy. Whatever brought you out in the rain?" Grandma held out the tulips. "Here," she said, "are the first flowers from my garden for you and your wife. How is she feeling today?"

Mrs. Haley was sick in bed. How she enjoyed the red tulips! The three had a pleasant time visiting together. When Grandma was leaving, Mr. Haley said, "Thank you so much for coming; it cheered up the Missus."

"I enjoyed it too," said Grandma, "for you see, I am keeping Christmas."

"Keeping Christmas?" asked Mr. Haley. "Why, Christmas was over months ago."

"Not for me it isn't over," said Grandma, "for the real spirit of Christmas is showing love to others."

All summer and all fall too, Grandma Burdy showed love to others, and when people thanked her, she would say, "I am keeping Christmas."

"Keeping Christmas?" they would ask. "Why, Christmas was over long ago."

"Not for me it isn't over," Grandma would say, "for the real spirit of Christmas is showing love to others. And I can show love to others every day. I can keep Christmas all year."

PRAYER: Dear God, we have had a happy Christmas time. Thank you for this joyous season. May we remember to keep Christmas in our hearts every day. Help us to remember to show loving-kindness to all. Amen.

CONCORDIA'S NEW CHRISTMAS FILMSTRIP

"THE CHRIST-CHILD COMES TO CHRISTIAN HOMES"

The birth of Christ is skillfully portrayed with live photography. This new filmstrip shows the modern family at Christmas worship service, as well as presenting Biblical scenes of the Christmas story. Familiar Christmas hymns, particularly those loved by children, are included for audience participation, with the words of the hymns projected on the screen. A Multi-use Record is available with this filmstrip. On one side of the record the Christmas story is told in a manner suitable for use with children. The narration on the other side is for general use at other age levels.

Ideal for

- Worship Services • Youth Meetings
- Sunday Schools • Christmas Programs

ORDER NOW FOR CHRISTMAS SERVICES

CP-329 Filmstrip, The Christ-Child Comes To Christmas Homes with printed worship service program.....\$5.00

CP-329R Multi-use Record for use with filmstrip, 10", 33 1/3 LP..\$2.50
Additional worship service programs, No. 35-1041, 7¢ ea., 72¢ per dozen, \$5.25 per hundred.

Other Christmas Filmstrips available:

C-24 Christmas Joys (Artwork).....\$5.00

C-34 Gather Around the Christmas Tree (Artwork).....\$5.00

C-35 In Bethlehem's Manger (Artwork).....\$5.00

CP-300 Emmanuel (Live Photography).....\$5.00

CP-302 O Holy Night (Live Photography).....\$5.00

One worship service program accompanies each filmstrip. Extras at 7¢ ea., 72¢ per dozen, \$5.25 per hundred.

Get these filmstrips and your complete catalog of other Concordia Filmstrips at your religious film dealer or religious book store.



PROJECT a STAR

for your Christmas
Play or Pageant

A dramatic effect is obtained by projecting a brilliant white star on wall above Christmas Tableau. Realistic Star of Bethlehem may be produced by using a PROJECT-A-STAR slide in your 35mm (2" x 2") slide projector.

PROJECT-A-STAR SLIDE \$1.00 postpaid

A Product of
PROJECTOR KIT, Box #2 Ho-Ho-Kus, New Jersey

SEND A GIFT THEY'LL USE ALL YEAR

Send the Journal at
Christmastime

Special Christmas rates: 3 years only \$6.50; 2 years, \$4.50; 1 year for only \$2.50. Attractive gift card sent in your name. Print names carefully below, use additional sheets as needed.

INTERNATIONAL JOURNAL
BOX 238, NEW YORK 10, N.Y.

★ SEND the Journal for.....years

To

Address

City Zone State

From

★ SEND the Journal for..... years

To

Address

City Zone State

From

(Please send remittance with order.)
z19/CE53

Hill-6

Concordia Films

St. Louis 18, Missouri



Junior Department

by B. Margaret VOSS*

THEME FOR DECEMBER:
We Remember Jesus

For the Leader

It is our desire to live in "one world," but even greater is our hope that it be a Christian world. This month we will help our juniors feel that through the celebration of Christmas the boys and girls in other countries, like those in ours, are remembering Jesus and his way of life. Therefore talks, to be given by juniors representing children in other lands, are suggested below. There are audio-visual materials giving information on Christmas customs. (A new film on this subject is described on page 48 of this issue.) If one or more of these is used, the introduction and follow-up should stress the religious significance of these customs.

For the first Sunday it is recommended that a creche, or nativity scene, be arranged on the worship center. If the department does not own such a set, it may be possible to borrow one from a family in the church.

It is desirable, but not necessary, that the children making the talks be dressed in traditional costumes of the countries concerned. If possible, "props" may be used—toys, bits of clothing or other things that would illustrate the talks. A trip to the public library will give additional resources and possibly pictures that will be appropriate.

Charles Dickens, writing about the regeneration of Ebenezer Scrooge in the familiar *Christmas Carol*, said: "For it was said of him that he knew how to keep Christmas well." We will strive this month to help our juniors grasp a glimpse of the wide scope and the great depth of Christmas. We hope they will keep it well.

1. Christmas in Germany

WORSHIP CENTER:

A creche might well be on the worship

*Mrs. Lawrence E. Voss, Director of the Methodist Community House, and director and teacher of the "Church School of the Air," a weekly radio program, Grand Rapids, Michigan.

center each Sunday during the month. It is highly desirable that this not be a paper creche, but one of modeled figures, possibly with the stable roof as a background. Good imported figures are now available from some stores in the larger cities, including a few of the Woolworth stores. Some of these are made in Germany or Italy.

While the leader tells about the nativity scene dramatization arranged by St. Francis, members of the worship committee may go to the front and arrange the figures in the creche.

PRELUDE: "There's a Song in the Air," No. 40¹

LEADER: "The Living Creche"

Long ago there lived a man named Francis. He was a real follower of Jesus, always finding ways of helping people to live happier and more useful lives. One day near Christmas Francis was thinking of Jesus. "If only people would really remember him," he thought, "they couldn't keep on being selfish and unloving. I wonder how I can make people think about him on his birthday."

Francis walked on slowly, thinking. Suddenly he looked up and smiled. "I have it!" he cried. "I know the very thing." He hurried on until he came to the house of his friend Giovanni. Near the house was a cave in the rocks. The next day the cave was a busy place. Francis and his helpers brought in evergreens from the forest. They built a little stable deep in the cave. They covered the floor with straw. Next they brought in a manger filled with hay. Then they led in a donkey and another animal and tied them near the manger. At last Francis brought in two of his friends, with their baby. The parents laid the baby in the manger, and sat near, watching.

"Go bring the villagers!" cried Francis.

The people came crowding in. They looked at the lovely picture Francis had made in the cave. It made them remember Jesus and his goodness. They listened once again to the Christmas story. They sang the Christmas carols. They were ashamed of their selfishness. They determined to try to be better people. Francis' heart was full of thankfulness. God had shown him a way to help his friends remember Jesus and know the true meaning of Christmas.²

HYMN: "There's a Song in the Air," No. 40

OUR GUEST: (A boy or girl dressed in traditional German costume walks into the room and stands beside the worship center.)

CHRISTMAS IN GERMANY

Good morning. I am (Hans or Gretchen) and I live in Germany. I am wearing for you today a costume which was the type of clothing my grandparents and great-grandparents wore. Today we wear the same kind of clothes you do. Christmas is the happiest time of the year for us in Germany. We remember Jesus in many ways. One thing we do in our family that has come down through the generations. However, it is not a popular custom, for many years ago some

¹Hymn numbers refer to *Hymns for Junior Worship*, available from denominational bookstores.

²From *Roads to Christmas* by Elizabeth C. Allstrom, Pilgrim Press, Boston, Mass. Used by permission.

of the ministers thought it irreverent. But my grandmother continued it in our home. We call it "cradle rocking." A crib or *krippe* becomes a cradle and we place in it a special doll to symbolize the Christ Child. On Christmas Eve and many nights following we rock the cradle and sing songs of praise to the new-born king.

There is much singing in our homes at Christmas time. There is much to be done, food to be prepared, gifts to be made and wrapped in great anticipation of Christmas eve. We have the Christmas tree and exchange our gifts on Christmas Eve, after we get home from attending church services. We remember Jesus with hearts full of gratitude and strive to keep Christmas all year.

PRAYER:

O God of us all, we come to you today with thankful hearts. Help us try to understand the full meaning of the birth of thy son. We know that this was the beginning of a greater and clearer understanding of thee. May we, as we think of the Babe of Bethlehem, remember the life that the man Jesus lived, and the example that he set before us. Help us as we try to keep Christmas in our hearts always. Amen.

THE MORNING OFFERING

THE OFFERTORY RESPONSE: "All That We Have is Thine," No. 131

THE HYMN: "Silent Night! Holy Night!" No. 35

2. Christmas in France

PRELUDE: "There's a Song in the Air," No. 40

CALL TO WORSHIP:

Everywhere, everywhere, Christmas tonight!

Christmas in lands of the fir tree and pine,

Christmas in lands of the palm tree and vine,

Christmas where snow peaks stand solemn and white,

Christmas where corn fields lie sunny and bright,

Christmas where children are hopeful and gay,

Christmas where old men are patient and gray,

Christmas where peace, like a dove in his flight,

Broods o'er brave men in the thick of the fight;

Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all;

No palace too great and no cottage too small.

—PHILLIPS BROOKS

HYMN: "O Come, O Come, Emmanuel," No. 30

OUR GUEST:

CHRISTMAS IN FRANCE

Good morning. I am Marguerita from France. I am very happy to visit with you and tell you about Christmas in my homeland. Ah, Christmas, it is such a happy time. I think that is so no matter what country you live in. I think the music is the first thing I remember. Everybody singing, men and women, boys and girls. Some of the sweetest Christmas carols are from my country. Oh, then next I remember *Le Père Noël*.

He is "Father Christmas," a sort of heavenly personage who has charge of giving toys and good things to the well behaved children. Find me a boy or girl who isn't as good as he can be just before Christmas! But, ah me—*Le Père Noël* has a companion by the name of *Le Père Fauettard* which means "Father Spanker." He is known to carry a load of switches and leaves a few for those children who have been naughty.

All this is on the fun side of Christmas. But the picture that lingers the longest in my mind is the miniature creche with all the figures mentioned in the Bible. Mother always sets it up on the table at the beginning of the Advent season. And there it remains, speaking to each member of the family as we go by. It tells the story of the adoration of the shepherds and the wise men. It speaks of the love of God in the birth of the new babe. It asks me the question—"What do I mean to you?" It makes me stop and think. Yes, that is the outstanding thing about Christmas for me in my homeland. By the way, do you have a creche in your home?

SCRIPTURE: Luke 2:1-8
THE MORNING OFFERING
THE OFFERING RESPONSE: "All That We Have is Thine," No. 131
THE HYMN: "The First Noel," No. 37

3. Christmas in Russia

PRELUDE: "There's a Song in the Air," No. 40
CALL TO WORSHIP:
Christmas is remembering one
Who cheered the hearts of men;
Who dried the tears of children
And made them laugh again.
Christmas is remembering one
Who toiled from dawn to night;
Who worked with loving tenderness
To set the wrong things right.
Christmas is remembering him.
Then let us day by day
Remember by the things we do
To live in Jesus' way.
HYMN: "O Come, All Ye Faithful," No. 33
OUR GUEST:

CHRISTMAS IN RUSSIA
Hello. My name is Nicolav and I come from the land of—I guess you would say "mystery." It seems you have many questions about my homeland, Russia. There are many times in my homeland when I am confused and all seems black with doubt and misunderstanding. But even in the midst of that a light shines, for I know if you believe in the love of God and the birth of the babe in Bethlehem who grew and showed us the way of life, then you will love me. It is difficult to know the answers to troublesome questions, but this one thing I know: "Christ is born."
As a very little boy I remember the excitement of welcoming a Christmas guest. This, I think, is the nicest custom of my country. A young man each year was chosen by the villagers to be the Christmas Guest. On Christmas Eve he would knock on the doors of all the houses saying, "Christ is born." He would enter and poke our fire a bit to make it bright and then say, "Even so

may blessings come to this house." Then we would give him gifts, and as he was departing he would ask, "How did Christmas come to you?" and we all would reply, "As a welcome guest. All have enough and are merry." Then he would leave and we would eat and sing and stay up until very late.
Oh, that is a very important time for us. For we know that Christ is born, that he lives, and that he shows us the right way of life. If men would only follow his way. How is Christmas coming to your home this year?
SILENT PRAYER
PRAYER:
Hear the unspoken prayers this morning, we beseech thee, O God. Help us as we struggle within ourselves to live

according to the way set before us by thy Son. Help us to be strong, loving and understanding. Help us to receive Christmas as a "welcome guest" clearly understanding its full meaning. Amen.
SCRIPTURE: Luke 2:8-21
OFFERING
OFFERTORY RESPONSE: "All That We Have is Thine," No. 131
HYMN: "When Christ was Born," No. 31

4. Christmas in Mexico

PRELUDE: "There's a Song in the Air," No. 40
CALL TO WORSHIP: "When Jesus Lived in Galilee"
When Jesus lived in Galilee,

Just Released

"Christmastide"

CATHEDRAL'S NEWEST
SOUNDSTRIP

a sequence of gorgeous
WATER COLOR paintings



Beginning with present day preparations for the Christmas Holiday, "Christmastide" returns to the Nativity according to St. Matthew and St. Luke. The Dual-Purpose record has an adult and children version. 40 frames.

and...

the unforgettable SOUNDSTRIP
"THE CHRISTMAS STORY"

A soundtrack of real people, period costumes, inspiring dialogue and beautiful Christmas music. 37 frames.

Plus other Excellent Christmas Stories

HOLY NIGHT, color, 43 frames
Real people, beautiful costumes

WHEN THE LITTLEST CAMEL KNELT
Art drawings in color, 45 frames

CHRISTOPHER MOUSE
Art drawings in color, 75 frames

Consult your authorized distributor

See Brochure for other titles and Christmas Carols

Cathedral Films
140 N. HOLLYWOOD WAY, BURBANK, CALIF.

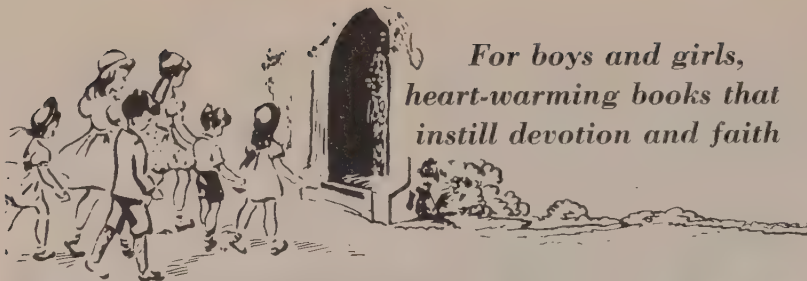
COLORFUL BROCHURE
listing complete Christmas materials of sound films and soundstrips for your Christmas programs

FREE
for the
ASKING

GENTLEMEN, Dept. IJ11
Please send colorful Brochure to

Name _____
Address _____
City _____ State _____

*From *Thoughts of God for Boys and Girls*, page 7, Volume 13, No. 4. Used by permission.



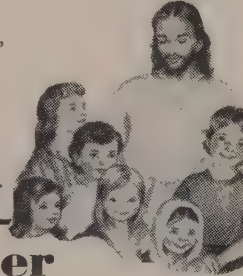
For boys and girls,
heart-warming books that
instill devotion and faith

Boys and Girls Who Knew Jesus

EDITH KENT
BATTLE

Illustrated by
Marjorie Cooper
Just published
Ages 4 to 8
\$2.00

By a well-known religious instructor, this charming, reverent, imaginative book is filled with appealing stories of Jesus as viewed by the children who knew him. Lovely, colorful illustrations and simply written text make this ideal for the younger child.



Son of the Lamp Maker

The Story of a Boy Who Knew Jesus

STERLING NORTH

Illustrated by Manning de V. Lee
Just published Ages 8 to 12
\$2.00

Of this moving story about a young thief who becomes a devoted follower of Jesus, Norman Vincent Peale says: "I have never read a more charming account of the effect of Jesus upon human lives."



Tell Me About Heaven

MARY ALICE JONES

Illustrated by Marjorie Cooper
Ages 4 to 9 \$2.50

A BEAUTIFUL book that answers such often-asked questions as, "Where is Heaven?" "What is Heaven like?" "What do people do in Heaven?" Written with the child's viewpoint in mind, the easy conversational text makes instruction and entertainment complete and effective. This book is an excellent way for parents and religious leaders to help guide youngsters.

Give your child these other
"Tell Me" Books by

Mary Alice Jones...Only \$2.50 each

TELL ME ABOUT THE BIBLE—Answers to the child's natural questions about the origin and meaning of the Scriptures. "Makes the Bible live for children."

— Christian Herald, Ages 6 to 10.

TELL ME ABOUT GOD—Fills a long-felt need of parents of very small children who want to know the answers to "Who is God?" "Why can't I see God?" and like questions. Ages 3 to 7.

TELL ME ABOUT JESUS—Shows children how to trust in God, how to help people, how prayer and worship should be a part of daily living. Ages 4 to 9.

TELL ME ABOUT PRAYER—Simple talks between a youngster and his mother that explain why and how we pray, with suggested prayers in each chapter. Ages 8 to 10.

My First Book About Jesus

Perfect introduction to religion for little children. Large size, colorful pictures. Written by Mary Alice Jones. Ages 2 to 5. Only \$1.00

His Name Was Jesus

Also by Mary Alice Jones, this vivid, readable, dramatically illustrated story really makes Jesus live for today's children. Ages 8 to 16. \$2.95

Bible Stories

Miss Jones here tells stories of 20 of the most significant Biblical men and women with warmth and simplicity. Ages 6 to 12. \$2.95

The Illustrated Bible Story Book

Seymour Loveland. Adapted by Edith P. Meyer. Illustrated by Milo Winter. This one-volume edition features more than 100 pictures, many in full color, illustrating Old and New Testament stories. Ages 5 to 10. \$2.00



100th Anniversary

At all bookstores
RAND McNALLY

He never saw a Christmas tree—
He never saw the colored sheen
Of tiny lights in evergreen;
He never saw the wreaths of holly,
The packages, so gay and jolly.
He just went on from day to day
And loved and helped in his own way,
So long ago in Galilee,
When Jesus walked beside the sea.

I think he would have liked to know
That we would keep his birthday so—
With fun and jollity and cheer;
With lights a-shining soft and clear;
With friendly greetings, 'cross the mile
With love, and kindness and smiles,
With secrets and surprises gay,
And joyous carols all the day,

I think he would have liked to know
That we would keep his birthday so.
HYMN: "Christians, Awake!" No. 32
OUR GUEST:

CHRISTMAS IN MEXICO

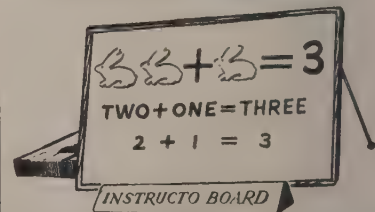
Buenos dias. Good morning, everybody. Oh, such gaiety in my country at this time of the year! We begin celebration on December 16th and end on January 6th. Something happens to my people. They are so happy! They sing all the time. They sing all the Christmas carols. They just love everybody.

Everybody is busy with preparations in Mexico. The merchants put up booths and display hand-made carved figures of Mary, Joseph, the shepherds, the wise-men and the little baby. You see, in every home in Mexico you will find a—what do you call it—a creche. Yes, every home has one so every year these men sell a lot of these figures, for if one is cracked or chipped a new one makes the replacement. And oh, the flowers are so pretty! The beautiful red and white poinsettias are everywhere.

We have special services in our churches and many processions celebrating the birth of Jesus. And there is much merrymaking, too. A few days before Christmas many of us dress up in costumes representing everything from

*Taylor, Florence, from *The Family Celebrates Christmas*, Pilgrim Press, Boston, Mass.

Instructo Flannel Boards



For story telling or teaching. Lt. green flannel boards, hardwood frame, furnished with stand and hangers.

- #5. 18"x28", Postpaid\$3.75
- #7. 24"x36" Folding board, Postpaid.....\$6.25
- #9. 36"x48" For auditorium or large classroom use. F.O.B. Phila. Railway expr.....\$10.95
- #68. FLOCKED PAPER: strips with sensitized backing to hold pictures or posters on flannel. 5 sheets 8 1/2"x10 P.P.....\$.75
- #63. Felt. 12 sheets 9"x12" assorted colors. Postpaid\$1.50

Play-Art Education Equipment Co.
Dept. NJ 11. S. 20th St.
PHILADELPHIA 3, PA.

angels to shepherds and go from house to house singing and dancing. We're usually invited in for eats and sometimes we are given a small sum of money. This is great fun.

There are nine days set aside for parties and we have one each day. At one of these parties we have the pinata. Oh, my, is that a lot of fun! The pinata is a large clay bowl filled with fruit, candy and everything good. It is hung from the middle of the patio. At a given time all the children at the party and some adults get sticks and try to break the bowl. The result—we're all showered with its contents.

Christmas is just the happiest time of the year. Everybody is happy. I guess Jesus would like to see us so happy on his birthday.

SCRIPTURE: Matthew 2:1-12

OFFERTORY

OFFERTORY RESPONSE: "All That We Have is Thine," No. 131

PRAYER:

Thank you, God, for the joy and happiness of Christmas. It is strange to feel the power of this event. There's something in the air. It does change the lives of the people. There seems to be more love shown at this time of the year than at any other. Thank you for showing us that it can be done even if for only a little while. Help us to keep Christmas all the year in our hearts, minds and attitudes. Amen.

5. Keeping on Keeping Christmas

PRELUDE: "There's a Song in the Air," No. 40

CALL TO WORSHIP:

When Jesus walked this earth of ours,
He did not talk with kings;
He talked to simple people
Of doing friendly things.

He did not praise the conquerors,
And all their hero hosts,
He said the very greatest
Were those who loved the most.⁵

HYMN: "There's a Song in the Air," No. 40

LEADER:

All too quickly the Christmas season is a part of our history. Our guests have come, bringing their greetings and sharing with us some of their happiest moments at Christmas time. We have all seen them thoughtful and kind to each other. We have heard people sing. We have seen folk remember the sick, the lonely, and poor, so they too might enjoy this joyous time of life.

We have caught a glimpse of the power of Christmas. But can we hold on to it? What can we do to make sure this spirit will not slip from us with the passing of days? What can we do to keep us singing? What can we do to keep us kind? What can we do to keep us remembering? Let us think on these things.

SILENT MEDITATION: (During these moments of meditation recordings of Christmas carols, instrumental, softly played will add to this quiet time.)

FOLLOW UP:

⁵From *The Pilgrim Elementary Teacher*, Pilgrim Press, Copyright. Used by permission.

(This may take two forms. (1) At this point in the worship service you may allow time for the expression of feelings regarding the above questions. Jot them down on the blackboard. (2) Or, after consultation with your teachers, a similar discussion may be carried on in the class session. It is important that this part be followed through.)

POEM:

Ring, ye joyous bells, O ring!
Let the earth rejoice and sing!
May the Christmas light and cheer
Light the days of all the year;
May the love that warms the heart
On this one day set apart,

"Ham, Marion Franklin, *Beacon Song And Service Book*, Beacon Press. Used by permission.

Grow until its warmth shall fill
All the earth with Christ's good will;
Crowning man's long quest for good
With a world-wide brotherhood.⁶

OFFERTORY

OFFERING RESPONSE: "All That We Have is Thine," No. 131

HYMN: "The New Year," No. 117

GOWNS PULPIT CHOIR

Satisfaction in Every Stitch since 1912

QUALITY FABRICS

LASTING BEAUTY

Write for catalog D-24

BENTLEY & SIMON

7 WEST 36 ST • NEW YORK 18, N. Y.



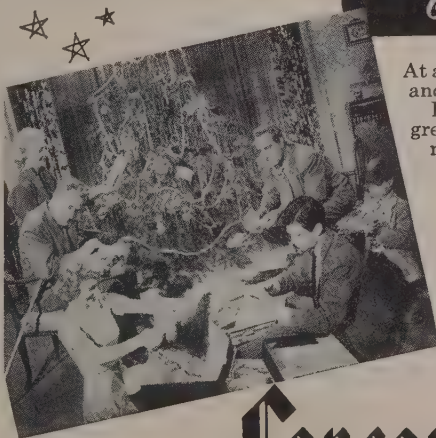
For Thanksgiving and Christmas...

Two Great Motion Pictures from *This is the Life*

Giving Thanks Always

Rev. Martin's sermon develops the thought that anyone who has experienced the love of God in Jesus Christ will be thankful for all his blessings. He reminds us of the limitless blessings which God has given us through salvation in Christ, and of eternal life. Having received this greater gift we should receive every material gift with sincere thanks. Absorbing, thought-provoking—a wonderful Thanksgiving film.

16 mm Black & white
30 minutes \$9 Rental



The Greatest Gift

At a typical family Christmas gathering, and after an exchange of gifts, Grandpa Fisher reads of Christ's Birth, God's greatest gift. The scene changes to the manger in Bethlehem, the coming of the Shepherds, and the Wise Men's visit. Then the scene returns again to the Fisher home with Grandpa appealing to all to keep Christ in Christmas followed by the entrance of carolers singing Christmas songs.

A beautifully done, dramatic and inspiring story.

16 mm Black & white
30 minutes \$12.50 Rental during December

Concordia FILMS
3558 S. JEFFERSON
ST. LOUIS 18, MO.

The Quality Source For Religious Films

Arrange for showing with your local dealer or film library

Junior High Department

by Robert A. KNOWLES*

THEME FOR DECEMBER:
God's Gifts and Ours

For Those Who Lead Worship

December brings with it the Advent Season and the beginning of the Church Year. It is an important time for all Christians and presents many opportunities for the renewal and strengthening of faith. It is also often a time of great confusion and feverish activity and seemingly endless clamor, because of what Christmas has become to the world of business and trade. You have the responsibility of lifting Christmas to its proper place of deep religious significance as you lead others in worship.

Starting with the gift-giving aspect of Christmas, emphasize God's gifts, which are sometimes taken too much for granted or even go unrecognized; and then emphasize the obligation that we all have for giving ourselves to God and to others, because of the gifts which God has given to us.

December 9 is Universal Bible Sunday, and worship resources are offered under the heading, "The Gift of the Word." You may expand or supplement this service by writing for materials obtainable from the nearest state office of the American Bible Society or from the national headquarters at 450 Park Avenue, New York, N. Y.

The resources given below constitute only a bare outline at best. Be sure to enrich them with your own resources of special music, poetry, pictures, dramatizations, etc. Use special talents and abilities which people have; but keep always in mind that your purpose is not to put on a fifteen or twenty minute "show" or display of talent. Instead, through the medium of sincere worship, lead others to appreciate God's gifts which make our lives so meaningful, and help them to dedicate their own gifts to serving God.

1. The Gift of Expectancy

CALL TO WORSHIP

O Lord, we wait with open hearts,
And turn our every thought to thee;
Enter in and make our lives
As rich as they ought to be.

HYMN: "O Come, O Come, Emmanuel"

*Field Secretary for Junior High Work,
Congregational Christian Churches, Boston.

SCRIPTURE: Jeremiah 31:31-34; and Luke 1:26-33.

MEDITATION: "Expect Great Things"

Reader:

One of the greatest gifts that we have is the gift of expectancy. From the time when man first began to realize that God is at work in the world and that God's love and care extend to every person who would avail himself of them, we have learned to expect great things to happen. Abraham, Isaac, and Jacob all expected God to act in their lives, and he did! On page after page of the Old Testament we find recorded the expectations of the prophets and poets who felt God to be at work in their lives.

Some 600 years before the birth of Christ, the prophet Jeremiah wrote with a sense of deep expectancy concerning the new covenant which was to be made between God and his people. "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." This, at a time when his nation was under the rule of a foreign power and many of his people were in exile. Jeremiah used the gift of expectancy and found hope for the future.

Reader (preferably a girl):

Think of the expectancy that must have been in Mary's heart and mind when she was told that the son she was to bear, "will be great, and will be called the Son of the Most High . . ." Every mother is inclined to expect great things for her children as she brings them into the world, but here was something especially wonderful. Mary and Joseph used the gift of expectancy to bring up a child who knew God as his heavenly father and who showed others the way that God expects all mankind to live.

Reader:

We today still have the gift of expectancy available to us. We are now entering the Advent season, the beginning of the Church year, a time which Christians use as a season of preparation for the coming of Christ into the world. As we look forward to Christmas this year, let us remember that it is important not only because of the gifts which we give and receive as tokens of love and friendship between family and friends; but let us also think of God's gifts to us and the gifts which we are able to give to him.

God has given us the gift of expectancy, and he expects us to use it to enrich our own lives and the lives of those about us. Let us expect great things to happen in our lives as we strive to discover the real meaning of Christmas and allow the spirit of Christmas to motivate everything that we do and say and think and are.

PRAYER:

O God, our father, it is with a sense of expectancy that we enter into this Christmas season. Help us so to prepare ourselves during the days ahead that on Christmas Day we may see beyond the tinsel and glitter of commercial gifts to the brightness of the gift that you offer to us and to all mankind in Jesus Christ. In his name we pray. Amen.

HYMN: "Come, Thou Long-Expected Jesus."

2. The Gift of the Word

INVOCATION: O God, whose Word has sustained and strengthened thy people in years past, grant us a sense of thy presence in our midst this day. Open

our ears and eyes that we too may hear and read thy Word and live by it.
HYMN: Use one of the following: "C Word of God Incarnate," "Lord, Thy Word Abideth," "Thy Word Is Like a Garden, Lord," "The Heavens Declare Thy Glory, Lord."

MEDITATION: "God's Gift, the Word"

Reader: We often hear the phrase, "the Word of God" and let it pass by without giving much thought to what it means. Today, let us think of God's Word in terms of its being another of his gifts to us.

Through the ages, the Word of God has been important to those who have tried to find meaning in life. As God spoke to the hearts of men, and as they responded to his Word, the meaning that was sought began to unfold. Experience piled upon experience, and men shared with one another the words and experiences which gave meaning to life. At first the sharing was simply by word of mouth, but eventually many things were put into written form; and today, after a long process of selection, we have the collection of writings known as the Bible, often referred to simply as, "the Word of God."

Reader: Hear how the psalmist speaks of the Word of God: (Read Psalm 119:97-112).

Reader: Jesus also proclaimed the importance of God's Word, but he knew that not everyone would be able to understand or accept it equally well. Listen now to the parable which Jesus spoke: (Read Luke 8:4-15).

Reader: And in the Letter of James we find these words of caution and instruction concerning God's word. (Read James 1:16-25.)

HYMN: "How Firm a Foundation"

CLOSING PRAYER:

We thank thee, our Father, for the gift of thy Word which has given meaning to life as long as man has lived. Help us to live by thy Word today. Grant that we may hear; and hearing, understand; and understanding, accept; and accepting, do what you would have us do; in the name and in the spirit of Jesus Christ. Amen.

3. The Gift of a Star

CALL TO WORSHIP:

Worship the Lord in the beauty of holiness;
Bow down before him, his glory proclaim;
With gold of obedience and incense of lowliness,
Kneel and adore him—the Lord is his name.

JOHN S. B. MONSELL, 1863

HYMN: "There's a Song in the Air"

Note to the leader

The following passages may be read by one person if necessary, but the service will be far more effective if extra time for preparation can be given and a number of people can take responsibility. Here is a place where a speaking choir can make a real contribution. Use massed voices, "light" and "dark," and solo voices; and be sure that enough rehearsing is done to enable the reading to proceed smoothly and with proper emphasis.

THE GIFT OF A STAR!

Leader: Let us hearken to the story of the Magi, the wise men of old, and the



TO TELL THE
WONDERFUL
SPIRITUAL
SIGNIFICANCE OF
THE SEASON...



SVE offers an authentic new filmstrip series produced especially for sound presentation,

"The Meaning of Christmas"

• In full color • Silent or sound • For 9 to 14 year olds

This new set of four full-color filmstrips, covering the period immediately before and after the birth of Jesus, is designed to bring to children the true spirit of Christmas. Planned for use with church school lessons on the four Sundays preceding Christmas, the series is available in silent version with manual, or with 33-1/3 r.p.m. records.

- A849-1 THE WORLD THAT NEEDED JESUS**
The search of the Jewish people for the promised Messiah; church conditions just prior to the birth of Jesus.
- A849-2 THE ENROLLMENT AT BETHLEHEM**
The story of the census ordered in Palestine by Caesar Augustus; the arrival of Mary and Joseph in Bethlehem.

- A849-3 SHEPHERDS OUT IN THE FIELD**
The way of life of the Palestinian shepherds; how they heard of Jesus' birth, found Him in the manger and went forth with the good news.
- A849-4 GOOD NEWS TO ALL PEOPLE**
What the coming of Jesus has meant to the world; how the "good news" can be projected into today's living.

Entire narration on two (33-1/3 r.p.m.) records.
Two narrations on each record, paired as follows:
A849-1RR The World That Needed Jesus and The Enrollment at Bethlehem
A849-2RR Shepherds Out in the Field and Good News to All People
A849RS THE MEANING OF CHRISTMAS
Complete set, 4 filmstrips, 2 records.....\$27.50
Each filmstrip, 40 frames, in color, with manual..... 6.00
Each record, (2 narrations) 33-1/3 r.p.m.).. 3.00

New!

**FOR
THANKSGIVING
PROGRAMS**

*"Indians for
Thanksgiving"*

An exciting tale of two small Pilgrim girls who avert an Indian attack by their kindness to a lost Indian boy. In full color, with sound; 49 frames. For 6 to 11 year olds.
A249-1R, complete with 33-1/3 r.p.m. record.....\$10.00

FREE HOLIDAY PROGRAM BOOKLET

Scores of filmstrips and slides for holiday programs are described in this helpful new SVE booklet. Send for your free copy today.

SOCIETY FOR VISUAL EDUCATION, INC.

A SUBSIDIARY OF

106

SOCIETY FOR VISUAL EDUCATION, INC. (A Business Corporation)
1345 Diversey Parkway, Chicago 14, Illinois

Gentlemen: Please send, without obligation, free copy of the 1956 SVE Holiday Program booklet.

☐ Include name of my authorized SVE dealer.

Name _____

Church _____

Address _____

City _____ Zone _____ State _____

Family Films for CHRISTMAS

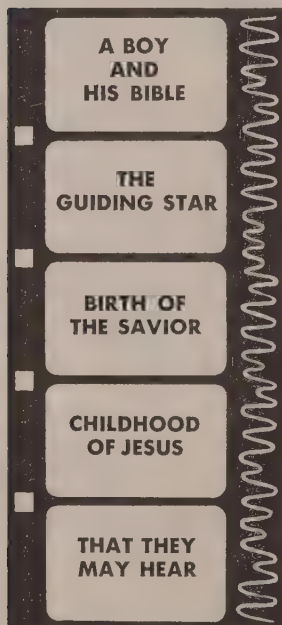


A story of two boys and the pony
they wanted for Christmas

"THE CHRISTMAS SPIRIT"

it is New and
Powerfully Christmas

plus
FIVE OTHER FILMS
FOR THE CHRISTMAS SEASON



For facts about THE BEST
in audio-visuals . . . write today

Family Films Inc.

1364 N. VAN NESS AVE.

HOLLYWOOD 28, CALIF.

Please send us information on
Family Films for Christmas.

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

gift of a star. Now when Jesus was born in Bethlehem of Judea, behold wise men from the East came to Jerusalem, saying:

Three male voices: Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.
We three kinds of Orient are,
Bearing gifts we traverse afar
Field and fountain, moor and mountain,
Following yonder star.

Light voices:
O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

Leader: Who knows what was in the minds of those star-guided men as they journeyed on? Perhaps they reasoned in this way as they approached the spot over which the star shone: Said Melchior,

Melchior: The skies have taught us many things, my friends. Methinks the one we seek will be a great king. Mighty will he be his power and splendor dazzling any grandeur seen by eyes of man. Gold I take him. Gold for his kingship. I would be first to kneel and hail him, King of Kings.

Leader: And Caspar told of his belief:

Caspar: Your words are wise, good Melchior, but I think he will be more than King. He will rule, yes, but he will rule our very souls, our minds, our hearts, our strength. We will obey his will, and we will worship, too. For Deity visits earth at this glad season. I take the Holy One incense. My gift of frankincense is his! What think you, Balthazar? You have long studied the stars and scrolls of sacred learning.

Leader: And Balthazar answered then,

Balthazar: You speak with wisdom rare. Yes, he is King, and High Priest, too. But all is not joyous. Heartbreak and bitterness and suffering are also the portion of all mortals on earth. I take him myrrh as the emblem of sorrow and of tragedy darker than words. Yet, in his vast divinity, he will rise above such earthly tribulations; he will fling high challenge, a ringing note of joy to all the world. Look, the star! Does it not seem brighter? Let us hasten.

Leader: And on they hastened, following a light shining in the darkness—the gift of a star which led the Magi and which still leads us today; the gift which was prophesied by the prophet Isaiah seven-and-a-half centuries before the birth of Christ:

Dark voices:

The people who walked in darkness
have seen a great light;
Those who dwelt in a land of deep darkness,
on them has the light shined.

Light voices:

For to us a child is born,
to us a son is given;
and the government will be upon his
shoulder,

And his name will be called

Solo voices:

"Wonderful Counselor,"
"Mighty God,"
"Everlasting Father,"
"Prince of Peace."

*Adapted for a bulletin of the Connecticut Council of Churches from "Gifts," by Lucy Wetzel McMillin, originally appearing in the *International Journal of Religious Education*, November 1938, page 10.

²By John H. Hopkins, 1862.

All voices:

Of the increase of his government and of peace

there will be no end . . ."

Leader: And today, nineteen-and-a-half centuries after Christ's birth, the gift of a star is still offered by God. The light of Christ's life and teachings still shines, and it can illuminate our lives during this Christmas season. Let us hasten to accept the gift.

CLOSING HYMN: "As With Gladness Men of Old"

4. God's Greatest Gift

CALL TO WORSHIP: "Joy to the World"—words of first stanza.

HYMN: "O Come, All Ye Faithful"

SCRIPTURE: Read the Christmas story as recorded in the New Testament: Luke 2:1-20; and Matthew 2:1-12.

HYMN: "Silent Night! Holy Night!"

LEADER: "The Perfect Gift"

During these days of the Advent Season we have been thinking about and talking about God's gifts and ours. We have considered the gift of expectancy, the gift of the Word, the gift of a star. Now, when we come to consider God's greatest gift of all, we find that it seems to be wrapped up in the form of an infant, born in a manger in a tiny town in a small country. How insignificant and unimportant this might seem on first thought; but let us think about it a bit more.

Think first of the tiny babe. We like gifts that are new—and what is newer than a baby just born? We like gifts with a personal touch, and what is more personal than a person? We like gifts with a sentimental value, and what is more touching than a mother's love toward her child? We like gifts that are durable, and here is one with a lifetime ahead of it. We like gifts that are serviceable, and what is more useful than a life?

Yes, the baby Jesus is important; but we must see beyond the babe in the manger. For it is in the life of the man, Jesus the Christ, that God's greatest gift comes into full focus. It is in the teaching and in the very life of Jesus that we discover that God's greatest gift is love. Beginning with the love of human parents for their child we find in Jesus Christ the revelation of the love of our heavenly father for all of his children. Jesus lived a life of love and service, and calls us to follow him through that same kind of life into the presence of God. It is a rich, meaningful, significant life that God offers to us with his great gift of love.

Let us be quick to accept.

The gift is ours, to all men given,
Ours to know, to have, to use;
And yet, by some base impulse driven,
We pass it by and lesser gifts choose.

To spurn the gift is to spurn our God,
And yet we do it day by day;
The gift unopened, uninspired we plod,
Seeking for life, yet ignoring the way.

For the gift of God is a heart aflame
With the spirit and the love of Christ;
'Twas for our sake to earth he came,
And for our sake was sacrificed.

Open that gift, open your heart,
And let that spirit and love o'erflow;
And let that precious gift impart
The life that God would have us know.
R.A.K.

CLOSING HYMN: "Joy to the World!"

5. The Gift of a New Year

CALL TO WORSHIP:

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Resting on his promise,
What have we to fear?
God is all sufficient
For the coming year.

FRANCES R. HAVERGAL, 1873
HYMN: "Ring Out the Old, Ring in the New" or "Great God, We Sing That Mighty Hand"

SCRIPTURE READING: Matthew 6:19-33.

MEDITATION:

GOD'S BLANK CHECK

Have you ever thought how nice it might be if someone were to hand you a check made out in your name, properly signed, but with the amount left blank to be filled in by you for as much as you desire? Nearly everyone, at some time or other indulges in daydreams centering around the desire to have everything that he wants; and the idea of such a blank check frequently occurs. Yes, it might be nice, you say, but it will never happen to me.

In effect, however, each of us is given a gift by God, which is very similar to a series of blank checks. "Here you are," says God; "here is a life all your own. You may make it as valuable as you wish and spend it any way you like."

The symbolism of God's blank check makes a special impact upon us as we approach a new year. We can look at a calendar and see the new days and weeks and months all under a new heading, 1957! Here is a period of time fresh and clean, time that we can use as we please, time as yet unmarred by conflicts and disappointments and failures. We look ahead to it with hope and optimism.

Some people find it helpful and convenient to make a list of resolutions at the beginning of a new year. So they resolve not to fight with brothers or sisters, or they resolve to do homework when it is supposed to be done, or they resolve to read a dozen new books, or to obey parents, or to be friendlier, or to do one thing or another. But such resolutions are all too quickly broken or discarded, and they make little real contribution to the year.

Instead of making a long list of little resolutions at the beginning of the year and then putting them aside one by one, make just one resolution this year, and renew it each time you fail to live up to it fully. Resolve to take God's gift of a blank check in the form of the new year, 1957, and spend it in being the best kind of person you know how to be.

Think over what you understand to be God's will for your life as you find it revealed in the life and teachings of Jesus Christ, and then let God's will work through you. You will quickly find that your resolution has become a revolution, that great changes have taken place, that new and wonderful things are happening because you are letting God's will direct your life.

There's an old Spanish proverb that

states, "Take what you want in life," says God. "Take it, and pay for it." Each of us can have a life that has real value and usefulness, and we can have it in 1957; for God has given us a blank check with that date on it, and we may spend it any way we choose.

PRAYER:

O God, our gracious heavenly Father, who gives us gifts far beyond our deserving; as we look ahead to a new year, help us to put aside past disappointments and discouragements and failures, and help us to use the days and months ahead in discovering and applying your will for our lives, so that we may be more like the persons we were born to be and worthier to receive your good gifts. This we ask in the name of Jesus the Christ whom you gave us to point the way to

the abundant life. Amen.

CLOSING HYMN: "I Would Be True"

if they're dating now...
FACTS OF LIFE AND LOVE
for teen-agers
by EVELYN MILLIS DUVALL
new 1956 edition, \$3.50 at all bookstores
ASSOCIATION PRESS - New York 7



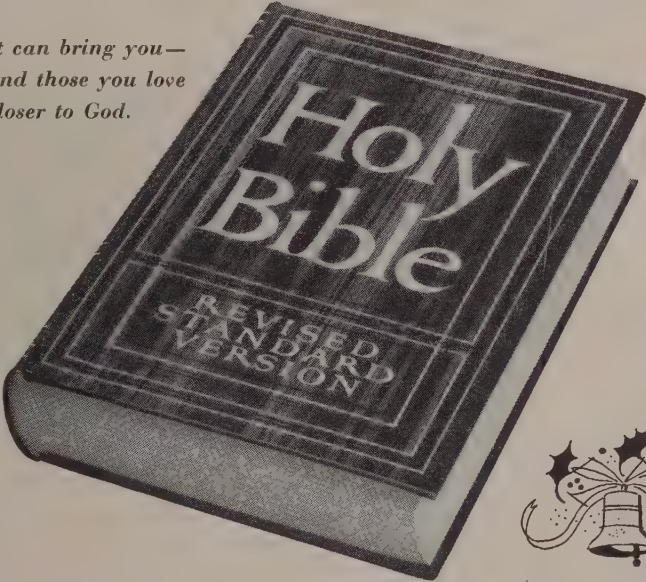
ROBES

Catalog and fine selection of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

DeMoulin Bros. & Co.
1149 South 4th St., Greenville, Ill.

The Perfect Gift for This Moment in This World

*It can bring you—
and those you love
closer to God.*



This Christmas you can give your loved ones a Bible they'll turn to twice as often because it is written in the language we use today. It is a Bible that may well bring them closer to God through a clearer understanding of the Scriptures. It is the Revised Standard Version of the Holy Bible.

In the 345 years since the King James translation; new discoveries of ancient manuscripts have shed added light on the Scriptures. (In a long-forgotten cave near the Dead Sea, a few years ago, shepherds chanced on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) Manuscripts such as these have enabled scholars to find more than 6,000 errors in the New Testament alone.

Because the RSVB is based on such manuscripts—some older than any previously known—it is, in a sense, our

oldest Bible... as well as our most accurate.

Tomorrow morning ask your book dealer to show you these editions of the Revised Standard Version Bible. You'll solve many of your gift problems in a few minutes. And you'll be long remembered for such a treasured gift.

Illustrated editions: The 12 full-color pictures dramatize Bible incidents and 12 six-color maps are invaluable for Scripture study. Recommended for young people... **\$3.25 up.**

Family editions: Handsome maroon buckram Bible with two-color jacket... **\$6.00**
Magnificent black leather edition. Gold page edges and red silk ribbon marker. Boxed **\$10.00**

Fine India paper edition: The entire Bible is less than 1" thick. Bound in black genuine leather; red ribbon marker, gold page edges... Boxed **\$9.00**

THOMAS NELSON & SONS
Publishers of
The Revised Standard Version Bible

Senior High and Young People's Departments

by Ian J. McCRAE*

THEME FOR DECEMBER:
Making Christmas Christian

For the Worship Committee

Our theme for this month gives us the opportunity to talk about one of the most important questions concerning worship services. How do you know what to use in a worship service, what hymns, what scripture, what poems, what prayers?

The worst way, but one of the most used, is to pick "nice" things to read, or to select the hymns because "our gang can really sing that one." This approach to worship is based on the idea that worship is always supposed to make us feel good. That is far from the truth. Sometimes we should "feel good" after worship as we recognize the goodness of God; but sometimes we should feel thoroughly uncomfortable, realizing that in a world of unparalleled suffering we still want to do "business as usual."

A slightly better way of proceeding in worship is to "lift" a worship service from a magazine or a book and use it just as it is. You are not as likely to use bad materials if you do this but you also are not likely to create worship at its best. No writer can know your group well enough to put down what needs to be said to them.

The best approach then is to ask two questions. What do we want to do in worship? Secondly, what is the best possible way of doing this? Do we want to give thanks to God? Then let us use language which is the best expression we can give of our thanksgiving. Do we want to confess our shortcomings? Then let us think deeply about where we are falling short, then state it honestly.

As we suggested at the beginning of this section, our theme for the month points up this problem. All too many Christmas worship services in youth groups consist of either noisy or sentimental singing of carols, or scripture reading intended to make us think of how nice everything was on the first Christmas, or poems which speak of Christmas trees and Santa Claus.

We have not outlined orders of worship this month but have included materials which you can use in your December services. All of them deal with the Christian aspect of Christmas—that the awareness of God's love burst into the world in the life of a baby born in

Bethlehem. For Christians, then, Christmas is a time of joy but also a time of recognizing our responsibility to spread the good news of this love through our living.

Scripture Readings

The most used of the Christmas scriptures are Luke 2:1-20, which tells of the shepherds, and Matthew 2:1-12, which is the story of the wise men. But there are many other passages to use during this season.

As we think of the Christian meaning of Christmas, what could be more suitable than the verses in I John 4:7-12, 20-21 or I Corinthians 1-13? The introduction to the fourth gospel, found in John 1:1-18, also tells the true meaning of Christmas, though it is a little more difficult to understand.

It is a good idea to use various translations of the scriptures. Ask your minister for the translations by James Moffatt, by J. M. P. Smith and E. J. Goodspeed, or by J. B. Phillips. The Revised Standard Version is the best if only one translation is available.

Here is a reading taken from the Old Testament prophets who "told forth" the kind of person who could bring salvation to the world. It may be read by one or two voices.

Behold my servant whom I uphold;

Mine elect, in whom my soul delighteth;
I have put my spirit upon him;
He shall bring forth judgment to the gentiles.

I, the Lord, have called thee in righteousness,
And will hold thine hand, and will keep thee;
And will give thee for a covenant of the people,
For a light to the gentiles:

To open the blind eyes, to bring out the prisoners from the prison,
And them that sit in darkness out of the prison house.
And there shall come forth a rod out of the stem of Jesse,
And a branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and the fear of the Lord:

And he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears;
But with righteousness shall he judge the poor,
And decide with equity for the meek of the earth.

And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;

And the calf and the young lion and the fatling together;
And a little child shall lead them.
They shall not hurt nor destroy in all my holy mountain;
For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Blessed is he that cometh in the name of the Lord.
Blessed is the Kingdom that cometh.
The people that walked in darkness have seen a great light:
They that dwell in the land of the shadow of death,
Upon them hath the light shined.

For unto us a child is born,
Unto us a son is given:
And the government shall be upon his shoulder.
Of the increase of his government and peace
There shall be no end.

In his day shall the righteous flourish:
And abundance of peace so long as the moon endureth.
He shall judge thy people with righteousness,
And thine afflicted ones with justice.

He shall judge the poor of the people,
He shall save the children of the needy.
He shall come down like rain upon the mown grass:
As showers that water the earth.

And thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to prepare his way.
Blessed be the Lord God,
For he hath visited and wrought redemption for his people,

Through the tender mercy of our God;
Whereby the dayspring from on high hath visited us;
To give light to them that sit in darkness and in the shadow of death,
To guide our feet into the way of peace.

Music:

In addition to the carols which all of us know, there is a great deal of wonderful music written about the birth of Christ. Recordings of Handel's *Messiah* will be available to some of you. It contains a Christmas section which could make a true worship experience by itself.

Here is a meditation which might be used in a service of carols.

A SINGING CHRISTMAS

To a group of frightened shepherds the song of the angels must have been an almost unbelievable experience. There they were, some huddled about the fire trying to keep warm, while others took their turn carefully guarding the flocks. Little wonder they were startled as a great light shone down from heaven and the angel's song resounded through the crisp night air. And what a song—the angelic choir proclaiming the mighty anthem, "Glory to God and on earth,

*Minister of Education, University Christian Church, Des Moines, Iowa.

For Religious Education Directors he's playing "FAMILY GUARDIAN"...



but real family protection can come only from you!

Your young "cowboy" may defend his stockade against imagined legions of Indians . . . but your income provides the real key to your family's security—income that must furnish home, food and education!

Protecting your income is as important as earning it! If it is stopped because of your illness or injury, or reduced by heavy medical expenses, you are failing in your family obligation.

We can help protect your vital income

Easily . . . and at really low premium rates . . . through the "Family Guardian" plan offered by Ministers Life. This package helps provide you and your family with income for food, rent, clothes and other essentials while you are disabled!

And the low cost "Family Guardian" plan also helps pay hospital and surgical bills that reduce savings so fast! Benefits for disability due to accident or house confining sickness total \$150 a month for loss of time plus generous hospital and surgical benefits as well.

You'll be surprised at the low premium rates. Why is the cost so low? Because you, as a professional religious worker, are outstanding in character, intelligence and life expectancy—important considerations that contribute greatly to the low cost premium rates offered by Ministers Life.

Get the "Family Guardian" story—mail this coupon today!

Ministers Life

AND CASUALTY UNION

A Mutual Insurance Company

Licensed by State of Minnesota



THE MINISTERS LIFE & CASUALTY UNION
10628 Ministers Life Building, Minneapolis 16, Minn.
In Canada: 30 Bloor Street W., Toronto 5, Ontario

Please send me complete information on your low cost "Family Guardian" plan.

NAME _____

ADDRESS _____

BIRTH DATE _____ DENOMINATION _____

peace among men with whom he is pleased!"

Then as the angels faded from view and the dark night again cloaked the shepherds, they gathered about the fire and made plans. They would go immediately to Bethlehem. There must be no delay. And soon they were on their way and found the new-born Savior, whereupon they returned singing the song that they had heard from the angels: "Glory to God in the highest."

And even yet, after nearly 2,000 years have passed, we still lift our voices in hymns of praise, whether it be in the symphonic splendour of a great oratorio or in the sublime simplicity of a Christ-

mas carol. And Christmas Eve still finds us raising heavenward our songs.

What message do these carols bring? They tell of the birth of a baby who was destined to change the course of human experience; they tell of those who were ready and watching and waiting for this sign; they tell of some who came to honor him; they tell of a mother's love for her first born son. They tell of Christmas and all that it means—thoughtfulness, kindness, humility, tenderness, love—qualities that lived in Christ.

May this be a season of Christ-inspired living.

May yours be a singing Christmas!

reveal his will to man.

(Read Luke 2:7)

And so a man achieved his fame, His place of business talked of through the years, Because he chose the wealthy guests to feast And let the Christ child lie among the beasts.

But times have changed. The inns, they are no longer filled. The Christ child is not now neglected for the lesser goods of life.

Ignore the Christ? Not us. Why, we are Christians.

We would welcome him—I think.

Of course, it is a busy time of year. Could he not come a little later on, When all our gifts are bought and wrapped,

When all the cards are sent, When all the tinsel's on the tree, When the hectic rush of party-going and the gift exchange is past and gone, When we have time?

(Read Luke 2:15-20; Matthew 2:9-12)

To this humble manger scene have come the great and simple folk of every age. They come to bring their gifts of goods, and minds and spirits too.

And for this Bethlehem babe a chorus still resounds from hill and vale.

And so another Christmas comes with angel song and hearts bent low.

But is it just the memory of the past, A celebration of a distant date so long ago it scarce seems relevant?

It must not be. It must be more.

For if Christ is to live and reign within our world,

Then he must live in us, be born in us today.

So let the light which from his cradle glows

Go forth to you and to your neighbour and from there to all the world.

ONCE EVERY THIRTY-FIVE YEARS

The work of the student missionaries in distant areas of Canada means much to lonely folk. One year a young ministerial student preached in a community in Western Canada. He reported a most encouraging summer.

One day, while home from college at Thanksgiving time, he said to his parents, "Would you mind if I did not come home for Christmas?"

Mother looked at Father, not quite knowing what to say. Both thought there might be a young lady in the case. "What have you in mind?" they asked.

"Well," was the reply, "I've an urge to go back to the West and give them a Christmas service."

Father said, "Son, we'll be very happy to have you do that." The young student paid his way back west. He visited for three days in one village, held a short service, went on to the second little village, visiting and holding a similar service there, and doing the same thing at the third appointment. Then, on the following Sunday, the three congregations met together at the first church for a combined service. The building was crowded to the doors. Each service had been well attended, but this time the little place was packed.

After the service one lady came to the young lad and said, "I can't tell you how much we appreciate your coming here for Christmas. It's the first time in thirty-five years we've had a Christmas service."

Monroe FOLDING BANQUET TABLES



If you are on the Kitchen Committee of your school or church, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.

Monroe Co., 147 Church St., Colfax, Iowa

CHURCH BULLETINS

Every progressive church should use Winter's De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance. Interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L. H. Winters Specialty Co., Davenport, Ia.




E. Stanley Jones

Pocket-size books of inspirational reading for the year 'round.

ABUNDANT LIVING \$1.75

GROWING SPIRITUALLY	\$1.50
MASTERY	\$1.75
THE WAY	\$1.50
THE WAY TO POWER AND POISE	\$1.50
HOW TO BE A TRANSFORMED PERSON	\$1.50

AT ALL BOOKSTORES
Abingdon Press

Meditations:

MAKE CHRISTMAS LIVE TODAY

The Christmas story will be told this day Through words which tell you of a night so long ago

When angels sang and shepherds watched. But we will tell you too Of modern shepherds watching still, Of messengers of God who still intrude upon our self complacency.

We'll tell you of a stable

And the Holy Family as they oft are shown.

But had you owned that inn Would you have done ought else? Is your home filled?

And is the Christ child still kept out?

These questions we would have you ask yourselves,

That Christmas might become a real sense,

The time when Christ is born again Within our hearts and minds.

(Read Luke 1:26-33)

So God's messenger first announced the coming of the news.

But are the spokesmen for our God now silent in the land?

His truth, does it no longer seek out man?

Have angels been demolished by our scientific hands and feet,

Till God stands there and man stands here, and ne'er the twain shall meet?

No! This is not true.

God's voice and purposes are not cut off from man.

The voice of God still calls,

The light of God still shines.

The scientist at work with tube and funnel, chart and diagram is seeking hard to understand God's universe, its laws and workings;

The scholar, probing deep within his books, is seeking further knowledge of himself, his world, and God;

The laborer who welds or hammers seeks to show through toil his consecration to his work, his dedication to his task; The business man whose business stands for honesty and worth, he too is seeking for the will and purposes of God. To all of these—the man of science, learning and of trade, the light of God breaks through.

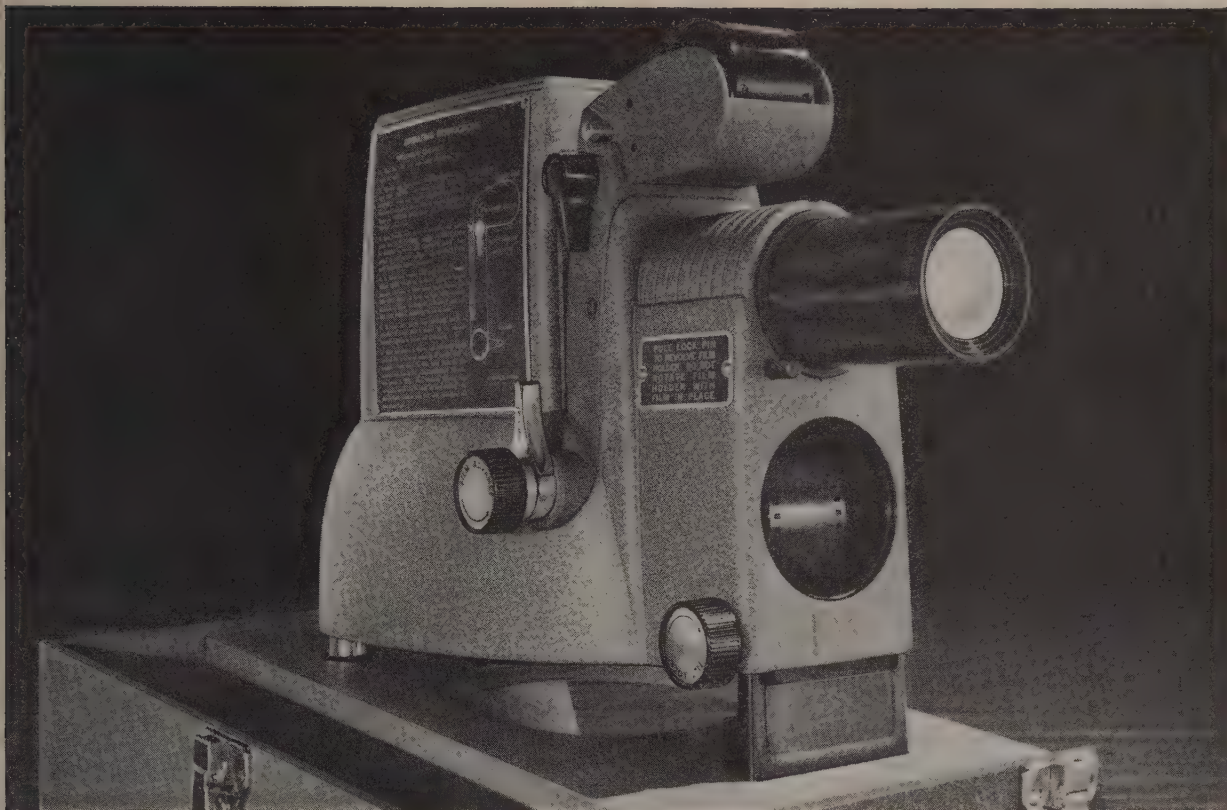
And so God speaks as surely in our day as once he did in ancient Palestine.

His good, glad tidings come to us if we will but our hearts and minds prepare through discipline and prayer.

And so the ancient story of a lady and an angel

Still tells to us a truth

Of God's persistent, ceaseless striving to



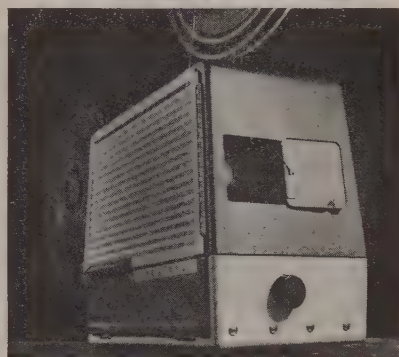
Versatile New Projector for Filmstrips or Slides. Bell & Howell's Specialist multi-purpose projector handles a variety of requirements: single or double frame filmstrips or 2x2 slides. Runs manually or accepts Selectron tray-loading changer. Adapts quickly to sound with DuKane Recordmaster.

Here are the latest
developments in fine teaching tools

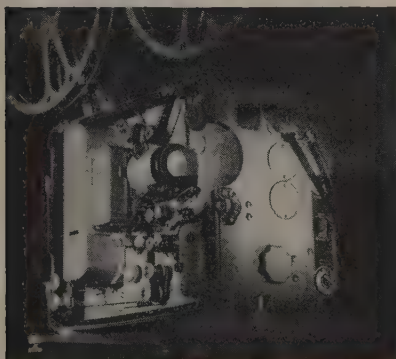


FINER PRODUCTS THROUGH IMAGINATION

Bell & Howell



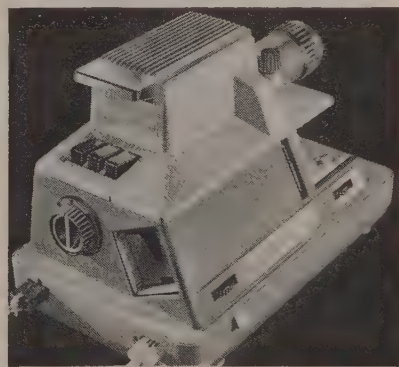
Filmosound 385 Specialist is famous for amplifier and speaker power, jeweled parts for longer life, flickerless projection.



Bell & Howell JAN shines in auditoriums, throws twice as many light units as a standard 1000-watt, 25-hour projector.

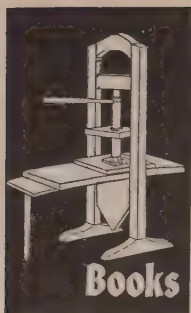


Bell & Howell Specialist tape recorder has "Miracle 2000" sound system. Ideal recorder for music and classroom use.



New Robomatic projector changes slides automatically at the interval you select, remotely controlled from any position.

See your Audio-Visual dealer or write Bell & Howell, 7169 McCormick Road, Chicago 45. In Canada: Bell & Howell Ltd., Toronto



Books off the Press

Social Responsibility in Farm Leadership

By Walter W. Wilcox. New York, Harper & Brothers, 1956. 194 pp. \$3.00.

This book is one in a series on the Church and Economic Life prepared by the Department of the Church and Economic Life of the National Council of Churches.

The author soon establishes himself as one who tries to see both, often all, sides of our perplexing farm problems. His effort to associate these problems with the thinking and programming of our farm leaders is, to say the least, unusual. The effort is to show clearly what a great responsibility our farm leaders constantly carry. If not by statement, certainly by inference, he leaves the impression that they are not living up to their obligations and opportunities.

The discussion on low income areas and some of the conclusions will not be universally accepted. Educational opportunities, including modern buildings and bus transportation, are fast becoming a well established part of these areas. There is much evidence to show that many workers in low income areas are entirely satisfied with their environment and income.

At this point it might be well to ask this question: How do you get people to work harder to earn more money with which to buy things they do not want? The answer is: You don't. In fact, none of us do. Why should a man give up "fishin' and huntin'," which he likes very much, to earn money for a television which he does not want? Low dollar income does not mean lack of satisfactions, while many dollars cannot and never will buy some of man's greatest satisfactions.

There are some outstanding examples of how farmers in low income areas have "doubled and tripled their income" by use of new and modern production methods and effective cooperation between rural and urban groups.

No recent book has so clearly and fairly presented the many problems found in the agriculture of the United States. In his brief review of differing interests and divided economic objectives, Professor Wilcox has presented both sides with impartiality.

The distinctive feature of the book is the manner in which he has tied farm leadership into these problems. His oft-repeated view that heavy responsibility

rests on rural leadership should do much to stimulate our leaders to do even better than they have in the past. He is careful to avoid condemnation for shortcomings but rather praise for the good job already accomplished.

For a bird's-eye view of agriculture's problems and opportunities fairly presented, this book is well worth reading.

D. HOWARD DOANE

How to Plan and Conduct Workshops and Conferences

By Richard Beckhard. New York, Association Press, 1956. 64 pp. \$1.00.

Here is another gigantic little book in the Leadership Library series of the Association Press. Like the others in this series, it is written by an outstanding leader in the field, and is concise and practical.

The author is head of the Conference Counsellors, which specialize in the planning and conducting of conferences for all types of national organizations, such as the Red Cross, U. S. Department of State, American Library Association, and Socony-Mobil Oil Company. Here in this dollar book you get the accumulated experience of such an author and his organization.

Some of the key insights of the book are these:

1. A conference is not an isolated event, but one way by which any organization works toward its objectives—both long range and short-term.

2. The objectives will largely determine the form of the meeting, the type of groupings, and the nature of the material to be presented. When these matters have been decided, the most appropriate methods of presentation can be chosen.

3. "For an effective conference, fact finding and evaluation must go on continuously, during every stage of its planning and conduct," not just at the end.

4. Various kinds of conference communication must be planned in advance, as for example: communication between subgroups and total group, from management to participants, from participants to steering committee, plus the informal communication between delegates.

5. There is a relation between the attitude of participants as they leave a meeting and the amount of back home application which is likely to follow.

Among the most useful features of the book are the various check lists which enable the reader to select at a glance just what he needs. This is in a true sense a "how to" book needed by everyone who is responsible for any kind of meeting, whether large or small.

W. RANDOLPH THORNTON

How to Develop Better Leaders

By Malcolm and Hulda Knowles. New York, Association Press, 1955. 64 pp. \$1.00.

A volume in the excellent Leadership

Library published by the Association Press. This small book helps those responsible to train leaders and improve leadership in church and other groups. It tells how to set up and operate workshops; how to use speaker's demonstrations, buzz sessions, and other techniques.

Mr. Knowles is administrative coordinator of the Adult Education Association, and Mrs. Knowles has been an active leader in church, YWCA and civic groups.

A Safe Stronghold

By Edgar P. Dickie. Wallington, Surrey, England, The Religious Education Press, Ltd., 1955. 128 pp. \$1.25.

Mr. Dickie is Professor of Divinity in the University of St. Andrew's. His volume is a study in Christian apologetics designed primarily for church school students between the ages of twelve and sixteen. "With this in mind," says Professor Dickie, "I have selected two targets . . . first, those who have the arduous but continually rewarding task of teaching our faith and the Christian way of life; secondly, their pupils, since it is increasingly the practice for older children to study many subjects themselves."

One of the characteristics of this book is that it uses the technical words of theology but takes time to explain precisely what they mean. A successful attempt is made to relate what the child learns in the secular school to his religious faith. There are chapters devoted to the scientific outlook, miracles, psychology, the challenge of Communism, and secular humanism. Professor Dickie also makes crystal-clear such Christian doctrines as redemption, the hereafter, the church, and prayer.

As a pastor, I have discovered that teen-agers will read this book. More than that, they understand what they read.

THOMAS FRANKLYN HUDSON

Psychiatry and the Bible

By Carroll A. Wise. New York, Harper & Brothers, 1956. 169 pp. \$3.00.

Carroll Wise has succeeded in approaching the Bible both reverently and psychoanalytically. As the reader learns more about the deeper meanings of Scripture he also finds out more about himself. Some of the insights will be a little hard to bear for those who have not cared to have the Bible speak quite so specifically to them.

He has clarified the hidden meanings of many portions of Scripture which previously seemed to have little to say to our present situation. The book may also be described as a practical and understandable course in Christian theology, for he has the unusual faculty of demonstrating the interrelationship of Scripture and psychology to theology.

Dr. Wise, who has been a pioneer in the mental hospital chaplaincy, a parish pastor and now professor at Garrett, is eminently qualified to discuss the relation of religion and health. He does so by getting at the basic problems with which man must daily struggle. Three

chapters are devoted to fear, anxiety and faith; guilt and forgiveness; love, hate and health. He shows how the Bible wrestles from beginning to end with the problem of man's rebellion, destructiveness and weakness. He describes how man can learn to deal with the forces within him, and then gives him encouragement by showing that it is the profound faith of the Bible that the creative life-giving aspects of human experience are deeper and more permanent than the destructive.

GRANGER E. WESTBERG

The Timeless Gospel

By Harold Cooke Phillips. Nashville, Abingdon Press, 1956 171 pp. \$2.50.

This author is so well known and the effectiveness of his sermons so widely recognized that a new volume of his published sermons is always a welcome event. In this one each sermon is complete, yet all are tied together in a remarkable unity because of its relevance to the central theme, "the timeless Gospel." The first three sermons are about Jesus, whose unique nature Dr. Phillips finds "in what he said," "in what he was," and "in that he was what he said." This brings one face to face with the inevitable self-searching query: "What shall I do with Jesus who is called Christ?" Succeeding sermons explore the impact of Christ's message on everyday living. All sixteen sermons are textual and three are based on Old Testament texts.

STILES LESSLY

1,000,000 Delinquents

By Benjamin Fine. Cleveland, The World Publishing Company, 1955. 377 p. \$4.00.

The author of this book is Education Editor of the *New York Times*. His series of articles on the teaching of American history won the *Times* the 1944 Pulitzer Prize for meritorious public service. In this book on delinquency Mr. Fine has rendered another great public service.

Mr. Fine made a thorough study of the causes of juvenile delinquency through interviews with hundreds of juvenile delinquents, judges, educators, social workers, and parents. He has brought together not only the story of what causes delinquency, including verbatim reports from delinquents themselves, but information as to what some communities are doing to prevent or cure delinquency.

One of the most helpful contributions is the presentation of information about advance detection of the kinds of breakdown that lead to delinquent behavior, and the identification of children needing help. "There is a tendency," he says, "to consider only behavior that disturbs others as needing treatment, and a lack of recognition of the types of behavior injurious to the child himself." Because of this, many children have been neglected who could have been saved from delinquency through early detection and

treatment.

Mr. Fine tells of some communities which have pioneered in a constructive program of treatment and prevention, especially in public schools or with their cooperation.

There is a special section in the summary directed to the church, but the book is full of information that can help churches. It is too simple to say that he advises churches to enrich their work of spiritual nurture, help strengthen family life, counsel with those needing special help, develop groups which give individuals a feeling of acceptance and security, and to lead in the development of a community program attacking the problem. Basic to such a program is an understanding of the problem, with its many ramifications. This the book can help to give.

VIRGIL E. FOSTER

An Arrow into the Air

By John H. Withers. London, James Clarke & Co., Ltd., 1956. 130 pp. \$1.90.

The Bible in People's Lives

By A. M. Chirgwin. London, Independent Press, Ltd., 1956. 16 pp. 25c.

World Family

By Cecil Northcott. London, Independent Press, Ltd., 1956. 16 pp. 25c.

Here are three books—the first a full-length cloth-bound edition and the other two paper-covered booklets—containing addresses delivered by prominent clergymen of Great Britain over the radio network of the British Broadcasting Corporation. All represent great preaching of an unusual and distinctive type.

Mr. Withers is minister of Fisherwick Presbyterian Church, Belfast, Ireland. "I have been shooting arrows fairly frequently into the air the past ten years," says Mr. Withers. "Generous and often candid letters from listeners have helped to light up the target, or at least to show me where my aim was bad. The listener, I am sure, wants the preacher's own convictions and not quotations from books, however excellent; . . . he wants a message which deals with life as he knows it, and not a philosophical discourse which bobs its head against the clouds and scrapes no earth; . . . he wants Christ, and not just Christianity."

Accordingly, Mr. Withers' sermons are experience-centered. He deals with such subjects as "Is Religion an Escape?" "What Makes a Nation Great?" and "What Is the Use of Praying?" His "Barriers to Happiness" include a feeling of insignificance, self-consciousness, affectation, a sense of inadequacy, jealousy, and the spirit of criticism. Sermons for special days are here, too, including an excellent Whitsunday address and the most unusual Easter message I have ever read.

Mr. Chirgwin's series of six sermons on the Bible also have unique settings. All of them deal with personal

ATTENTION!

Christmas shopping this month
Is easier than later.

What is more appropriate
For a friend or relative
Than a Bible or a New Testament!

Here you will find the widest
variety
Versions old and versions new
Types big and types small
to fit individual need

—At every price level best value—

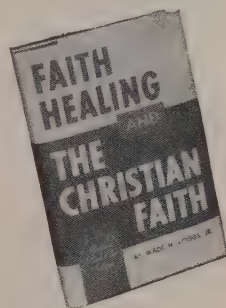
MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street
Boston 8, Massachusetts

P.S. Someone may be grateful
for a Bible at Thanksgiving

Do the faith healers
really heal?

Should mature Christians
seek medical help?



by Wade H. Boggs, Jr.

This calm, courageous book answers questions that puzzled Christians are asking today about "faith healers" and their activities. Charting his course by the Bible, Wade Boggs probes the claims and results of these "healers" frankly and factually.

Then this Presbyterian minister and Bible professor makes positive suggestions for all Christians—ministers, laymen, and medical personnel—in this vital area.

This long-needed book is a Religious Book Club selection for October.

\$3.50

ask your bookseller

JOHN KNOX PRESS
Richmond 9 Virginia

testimonies of how the Bible has influenced lives. They include the experiences of St. Augustine, a seeking woman of Brazil, a converted Japanese brigand, a Sicilian rebel, the farmers of the Coffee Mountain in South America, and a slave girl in Madagascar. Throughout the sermons, Mr. Chirgwin reverts to the words of Jesus, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Mr. Northcott's sermons were delivered in recognition of the tenth birth-

day of the United Nations Organization. The first is on the work of the UNO in general, and the succeeding five deal with specific agencies of this great institution, including FAO, UNICEF, WHO, UNESCO, and the United Nations refugee program. In the latter, emphasis is laid upon the association of voluntary organizations such as the World Council of Churches. Speaking of the United Nations, Mr. Northcott says, "We've got an instrument for the making of peace, but instruments get rusty unless they are used. We've got the beginnings of a world family of nations. Let's remember . . . our loyalty to that family. We are all in this business of peace-making. It begins with you in your home—in your daily job, in your daily contacts. It isn't a far away affair at all: it begins just where you are—and we've got to keep it up too."

THOMAS FRANKLYN HUDSON

trust, a solemn stewardship from God." A heavy responsibility rests upon the shoulders of the minister, for his is a "sacred trust" and the realization of this fact will have a direct bearing on the making and preaching of sermons. Indeed, the urgency of the minister's dedication to his high and holy task is brought into sharp focus.

Included for discussion in the several chapters are such items as: the gathering of sermonic material, its organization, outlining, illustrative material, literary style, delivery and the mechanism of speech, and building a reservoir.

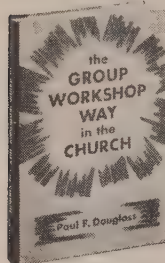
STILES LESSLY

Personal Experience and the Historic Faith

By A. Victor Murray. New York, Harper & Brothers, 1955. 304 pp. \$3.75.

This is a re-issue of a book first published in 1939. The material was originally given as the Fernley-Hartley lecture delivered at the Methodist Conference at Liverpool the same year. The author undertakes to relate personal experience of faith to the on-going process of Christian history. Part One is a treatment of "The Natural Man and the Spiritual World." In Part Two he deals with "Experience and History" covering the aspects of this theme in the Old Testament and early Christian periods. Part Three is about "The Christian Man" and included are five chapters on "Christian Discipline."

STILES LESSLY



Get more laymen into church life with

THE GROUP WORKSHOP WAY in the CHURCH

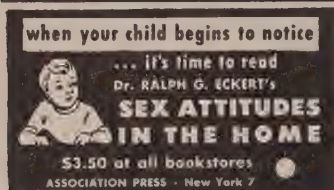
by PAUL DOUGLASS

Division of National Missions
The Methodist Church

How to use tested, scientific methods to involve more laymen in church activities.

\$4.00 at bookstores

ASSOCIATION PRESS, 291 Broadway, N.Y.C. 7



when your child begins to notice

... it's time to read

Dr. RALPH G. ECKERT'S

SEX ATTITUDES IN THE HOME

\$3.50 at all bookstores

ASSOCIATION PRESS - New York 7

Principles and Practice of Preaching

By Ilion T. Jones. Nashville, Abingdon Press, 1956. 272 pp. \$3.75

For the writing of this book the author has drawn upon a wide experience as pastor and preacher, and more recently as professor of practical theology. Especially significant is his analysis of the "supreme function" of the minister. It is not that of administrator or organizer, but rather his function is "to influence and aid people to live religiously . . . in the knowledge that life is a great

The central document in the controversy surrounding the Dead Sea scrolls — the first comprehensive translation in English of the scriptures of the Essene community

THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION

With introduction and notes by

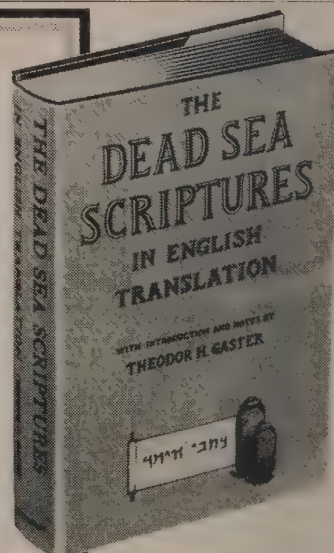
THEODOR H. GASTER

Dr. W. F. Albright, Johns Hopkins University: "Excellent. There is nothing available in book form which covers the ground so thoroughly . . . Both his comments and translation are written in superb English. A masterly production."

Dr. Millar Burrows, Yale University: "Refreshing . . . of great value. A fascinating book . . . stimulating and enlightening."

Including bibliographical sources, analytical index, Biblical parallel index.

CLOTH-BOUND EDITION, \$4 • ANCHOR BOOK EDITION, 95¢ (Paper)



At all booksellers

DOUBLEDAY & COMPANY, INC.
Garden City,
New York

History of Christianity— 1650-1950

By James Hastings Nichols. New York, The Ronald Press Company, 1956. 493 pp. \$5.00.

Professor Nichols has given us a book which has all the earmarks of a modern classic. It is profound in its understanding of contemporary culture, inclusive in its concept of Christianity, perceptive in the selection and interpretation of events, and is accurate with respect to the "facts" of history.

So far as I know, there is no real rival to this *History of Christianity* since the Treaty of Westphalia. Certainly no other volume deals as fully and fairly with Eastern Orthodoxy, Roman Catholicism, Lutheranism, Calvinism, Anglicanism, and the Free Churches as this one. In addition to this confessional treatment, the book outlines the "main themes of modern church history" and deals with those extra-ecclesiastical movements and agencies which clearly reflect or are posited upon Christian faith.

Professor Nichols brings his history down to 1950, and his treatment of the more recent years is characterized by the same perceptiveness and accuracy as his treatment of other periods. No mean feat!

The serious student and the scholar will especially appreciate the suggested readings made for each chapter and also the good, workable index.

Persons involved professionally in the church vocations will want to live with this book for purposes of understanding better our faith and its modern expressions. Having this volume in the church library will provide an excellent study resource for the various Christian education programs for youth and adults. The work's principal value, however, is for higher education, where it will undoubtedly be used considerably as a textbook and for collateral reading.

The general reader may find this history quite unexciting, but the person who is willing to discipline himself in order to understand better the rock from which he is hewn will welcome it with open arms.

ELMER MILLION

This Is My Faith

Edited by Stewart G. Cole. New York, Harper & Brothers, 1956. 291 pp. \$4.50

The editor of this symposium perceives two general trends in America, both of them searching for "basic values." One is "church-centered" and the other is "secular-oriented." Also they are competitive, for, "Advocates of the one tend to discount the fitness of the other." And this he feels has the effect of splitting "the loyalty of many persons and bifurcating the value-structure of our culture." With this in mind the editor drew up five questions and sent them to twenty-five representative leaders of thought in contemporary American life asking for "their personal viewpoints and

convictions." Their answers constitute the bulk of this volume.

The five questions briefly stated are: What religious values should be emphasized today? What effect has science had on your religious beliefs? Do the human values expressed in democracy and in personal moral character fit into your religious faith? Do you feel that the highest moral values available to man are basically religious in origin? Does the concept of God serve an essential purpose for you?

While the answers represent many shades of opinion, still there is a spirit that unites these men and this Dr. Cole finds in "their common allegiance to the search for the truth that sets men free." It is the feeling of this reviewer that this symposium is so well done that it might well be taken as a "prolegomenon to creative open-mindedness."

STILES LESSLY

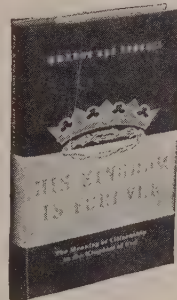
The Man Who Would Preach

By Robert E. Keighton. Nashville, Abingdon, 1956. 128 pp. \$2.00.

The writing of books on preaching knows no end, but gratifyingly enough,

"Vivid and thought-provoking..."

—James S. Stewart



His Kingdom Is Forever

by Ernest Lee Stoffel

The glorious meaning of citizenship in the Kingdom of God shines through every page of this new book by a brilliant young minister.

Dr. Stoffel's explanation of more than 300 Bible passages brings you face to face with the breath-taking reality of the Kingdom.

His language is clear and gripping, so that all who will may read, and get understanding. Dr. Louis H. Evans terms this book "both inspiring and instructive."

\$3.00

ask your bookseller

JOHN KNOX PRESS

Richmond 9

Virginia

Get them Talking "LIVING RIGHT AT OUR WORK"



This easy-to-use discussion kit contains five 35mm sound filmstrips presenting real-life situations to stimulate inspirational, productive discussions — with a guide for holding each lively meeting.

Subjects for discussion

- CHOICE
- ATTITUDE
- COUNSEL
- OUTLOOK
- LEADERSHIP

USE THESE HELPERS AS DISCUSSION SPARKERS

For further information about this kit write to:
LIVING RIGHT
Department B
International Journal of Religious Education
257 Fourth Avenue
New York 10, N.Y.

Name _____
Address _____
City and State _____

ILA

1957

the international lesson annual

edited by **Charles M. Laymon**
lesson analysis by **Roy L. Smith**

For the teacher with little training who must rely on lesson aids for background and organization—

For the teacher with much training who wants to refresh his knowledge of biblical scholarship—

For the individual as resource reading on the International Lessons—

Here is the second in a series of annual lesson helps for adult classes—an all-new commentary on the International Sunday School Lessons.

The International Lesson Annual features:

TEXT: in both King James and Revised Standard versions

EXPLANATION: special meanings in the Bible passage not readily gained from the text alone

APPLICATION: a penetrating analysis of what the Bible text means in terms of life today

TEACHING SUGGESTIONS: step-by-step suggestions for making the lesson clear to the class

448 pages

Size 6x9

Only \$2.95

At All Bookstores

ABINGDON PRESS



now and then an author is able to grasp some new and penetrating insights upon the subject. This is just such a book.

The author takes up the principal areas in the work of preaching and deals with them in terms of their demands and the limitations and frustrations that are so prone to inhibit the preacher's effectiveness. He pleads for a sincerity of purpose and loyalty to the great tenets of the Christian faith even though at times the preacher may feel that he is serving "lost causes," for it may be in these that he is to discover "the redeeming quality of nobility and dignity." He warns against the temptation of "degenerating into being a popular preacher."

In the Epilogue he brings the reader up against the uncomfortable fact "that the ministry has lost its sense of dignity. The minister has acquiesced in the general conspiracy to rob him of his authority." It is the minister's duty to "give to his hearers . . . an experience of the mystery of God." And he who preaches in that context will surely seem to have the voice of authority!

STILES LESSLY

American Protestantism

By T. Valentine Parker. New York, Philosophical Library, 1956. 219 pp. \$3.75.

This book begins with a historical resume of Protestantism and then follows a critical study of its present-day status. For the latter the author has taken a half-dozen areas of activity covering the ideal church, its defects,

**AMERICA'S
MOST POPULAR
TEACHING AID!**

**TARBELL'S
TEACHERS' GUIDE
for 1957**
Frank S. Mead, Editor

the lesson guide that offers
MORE features—

- More illustrative material than any other
 - Scholarly Bible-based comments
 - Scripture and lesson outlines, with special suggestions to teachers
 - More audio-visual aids
 - Quotes from leaders of all denominations
- ... and many other helps! **\$2.50**

At your bookstore
Fleming H. Revell Company, Publishers

BOOK MANUSCRIPTS CONSIDERED

by cooperative publisher who offers authors early publication, higher royalty, national distribution, and beautifully designed books. All subjects welcomed. Write or send your MS directly.

GREENWICH BOOK PUBLISHERS
Attn. Mr. Yardley, 489 Fifth Ave., N.Y. 17, N.Y.

ministry, worship, ecumenical program, and "the Church of tomorrow." The appraisal he makes is down-to-earth and not always pleasant reading, for he points out signs of weakness as well as strength. It is not often that an author is so candid in dealing with the ecumenical movement as this one who sees it both factually and ideally.

In the final chapter he comes to the sobering conclusion that "the church will fail" not completely, but "it will fail and fail badly." Such failure he feels is pre-saged by a notorious tendency among Protestants not to have the courage of their convictions in the competitive struggle. Hope lies in the possibility that "Protestants will remain a majority," and will develop a greater faithfulness in the exercise of their churchmanship.

STILES LESSLY

Camping Resources

(Continued from page 24)

editors of *Scientific American*. 1955. (SS) \$1.00.

How to Know and Predict the Weather. R. M. Fisher. A brief but helpful book; weather maps and how to use them; photographic illustrations of clouds. A Mentor Book. (NL) 35c.

Outdoor Hazards—Real and Fancied. Mary V. Hood. 1955. (MM) \$3.95.

Program Helps for Camp Leaders. The Rafter Crafters. 1947. Twenty loose-leaf sheets of descriptive drawings and explanations of camp activities such as outdoor cooking, wood carving, trans-planting a tree. (GS) 50c.

Your Own Book of Campercraft. C. T. Hammett. 1950. For campers and coun-selors. Guidance on outdoor equipment, campercraft skills, fire-making, outdoor foods, lashing, tool craft, compassing, exploration. (GS) 35c.

Health and safety

Safety-Wise. Girl Scouts. 1950. Health and safety in program and equipment. Designed for Girl Scout leaders, but excellent for any camp. (GS) 20c.

Life Saving and Water Safety. Amer-ican Red Cross. 1937. Camp admin-istrators should have knowledge of this recognized text for lifesavers. (WH) 60c.

Suggested Policies for Camp Nursing Services. American Camping Associa-tion. 1944. A "must" for every camp. (ACA) 15c.

Camp Sanitation Guide. 1953. Twenty-four-page booklet on dish-washing and sterilization, garbage and rubbish dis-posal, sleeping and living quarters, food storage and refrigeration, and water supply. (BP) \$1.10.

Food service and cookouts

Cooking Out-of-Doors. Girl Scouts. 1946. Basic information on fires, meth-ods of food care, menus, recipes, and planning of cookouts for inexperienced and more advanced campers. (GS) \$1.00.

Food and Nutrition Manual for Institu-tions. M. M. Walsh. Helps on meal planning, marketing, management, food preparation, equipment, and layout. Welfare Federation of Cleveland, 1001 Huron Road, Cleveland 15, Ohio. \$2.00.

Music

Sing a Tune. Hymns, graces, folk and fellowship songs for juniors. (SD) 25c. 100 or more, each 15c.

Audio-Visuals

Adventures in Day Camp. 20 minute motion picture, black and white, guide. Produced by the Girl Scouts of America: available from the producer. Apply for rental rates. (GS)

Camping with Junior Highs. 88 frame filmstrip, color, guide. Produced by the Evangelical and Reformed Church. (VE) Sale: \$5.00.

Days of Wonder. 53 frame sound film-strip, color, script, two 78 rpm or one 33 $\frac{1}{3}$ rpm recordings. Produced by the Graded Press. (MO) Rental: \$2.50; sale: \$10.00.

Discovering the Day Camp. Set of 62

slides, color, script. Produced by the Methodist Church. (MO) Rental: \$2.50; sale: \$37.50.

Learn to Camp by Camping. 48 slides, color with script. Illustrates how church camp leaders may be trained in effective use of out-of-door resources. (MO) Rental: \$2.50.

Youth in Camps. 16mm, black and white, 20 minutes. Analyzes the pro-gram of activities in Life Camps for boys and girls. (MO) Rental: \$3.00.

CAMP PLANNING

Why not make the most of your campsite with a master development plan?

R. ALICE DROUGHT

Camp Planning Consultant

220 West Glenrosa Phoenix, Arizona

June, July, August:

937 East Lancaster Ave., Milwaukee 17, Wis.

for a limited time only . . .

SPECIAL GET-ACQUAINTED OFFER!

AVRG

the current
3-part set

regular value \$925

\$5

The AUDIO-VISUAL RESOURCE GUIDE for Use

in Religious Education; 3rd Edition and 2 Supplements



over 2,000 evaluations of films, filmstrips, slides, and recordings for church use, classified under the objectives of Christian education



each evaluation includes technical and availability data, story-line, and specific utilization suggestions for age-level suit-ability and program area relevance.



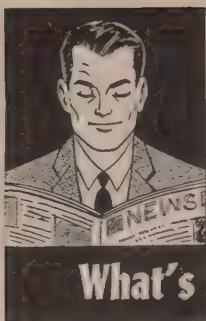
acclaimed by denominational and trade leaders across the country as "THE FINEST A-V RELIGIOUS EDUCATION REFERENCE AVAILABLE TODAY, AT ANY PRICE!"

THIS SPECIAL OFFER EXPIRES DEC. 31, 1956!

ORDER

Dept. of A-V & Broadcast Education, NCC
257 Fourth Ave., New York 10

TODAY



What's Happening

New House and Organ Dedicated at Lake Geneva

NEW YORK, N.Y.—The Roy G. Ross Guest House was dedicated on August 26 in the Chapel of Conference Point Camp, on Lake Geneva, Wisconsin. This beautifully finished building is designed for the use of guests who are not participating in the conferences or camps being held on the grounds. It contains a suite of rooms for the use of Dr. Ross, General Secretary of the National Council of Churches, when he is able to be there. The house was named for him in recognition of his active interest in Conference Point Camp since he first went there in 1925 as youth director for the Disciples of Christ.

At the same time an electronic organ, installed in the Chapel, was dedicated. This organ was presented by the Board of Control of Methodist Youth Camps of the Rock River Conference of the Methodist Church. Many Methodist young people have attended camps on the grounds during the past fifty years. WILLIAM SEARLES, an early leader of Methodist youth work, took part in the presentation.

Second Laboratory on Group Development

NEW YORK, N.Y.—The Second Protestant Laboratory on Group Development and Church Leadership will be held at Green Lake, Wisconsin April 28-May 10, 1957. This Laboratory is sponsored by the National Council of Churches and is conducted by the National Training Laboratories.

This laboratory is designed for professional Protestant church leaders, not for volunteer or part-time church workers. It is a unique training experience designed to provide opportunity for improving one's relationships with colleagues, committees and constituents. Only seventy-five persons will be admitted, to assure maximum training values and working groups of ideal size.

The tuition fee of \$125.00 is necessitated by the honoraria paid to the social scientists on the staff who must be absent from their universities for two and a half weeks, including preliminary preparations.

Folders containing application blanks may be obtained from the Department of Administration and Leadership, 257 Fourth Ave., New York 10, N.Y.

Cabinet of United Christian Youth Movement



CONFERENCE POINT CAMP, Wis.—Two new officers, GLADDEN SCHROCK and DAVID YOUNG, were elected to the Cabinet of UCYM at the meeting of the General Council of the United Christian Youth Movement at Conference Point Camp, on Lake Geneva, Wisconsin, August 26-31. The entire Cabinet is shown above. These are, left to right:

DR. ROBERT H. KEMPES, Chairman of the Committee on Youth Work, National Council of Churches; Pittsburgh, Pennsylvania (United Presbyterian).

ANN CHAMBERS, Chairman of the Commission on Christian Fellowship, Red Oak, Iowa (Presbyterian U.S.A.).

GLADDEN SCHROCK, Chairman of the Commission on Christian Witness, Middlebury, Indiana (Church of the Brethren).

DAVID YOUNG, Chairman of the Commission on Christian Faith, Camp Hill, Pennsylvania (Evangelical United Brethren).

GAY LITTLE, Recording Secretary, UCYM, Clever, Missouri (Presbyterian, U.S.).

CHARLES BOYLES, Chairman UCYM, Jackson, Mississippi (Methodist).

SUE JANE MITCHELL, Vice-chairman, UCYM, New Orleans, Louisiana (Congregational Christian).

FLORENCE FRAY, Chairman of the Commission on Christian Outreach, Marion, Virginia (United Lutheran).

MILTON PATTON, Chairman of the Commission on Christian Citizenship, Springfield, Ohio (Disciples of Christ).

REV. A. WILSON CHEEK, Executive Secretary of the UCYM, New York City (Evangelical and Reformed).

In the background of the picture is shown the new worship setting installed in the Chapel at Conference Point Camp. The border of Christian symbols was made by REV. G. K. COURRIER of Evans-ton, a resource leader at the General Council meeting.

American Education Week

WASHINGTON, D.C.—American Education Week 1956 will be observed November 11-17. As in each year since its inauguration in 1921, the purpose is that "of informing the public of the accomplishments and needs of the public schools and securing the cooperation and support of the public in meeting these needs." The general theme is, "Schools for a Strong America," and that for Sunday, November 11 is "Our Spiritual and National Heritage."

Many churches cooperate in sponsoring this observance. Each community selects the kinds of activities that will do most to bring its own people into the schools and to take its own schools to the public. General promotion is given by the National Education Association.

Ecumenical Team to Visit Latin America

NEW YORK, N.Y.—The Evangelical churches of Latin America will receive assistance in their youth work programs from an Ecumenical Team during December 1956 and January-February 1957. The team will include two representatives from the United States; namely, MISS ETHEL SHELLINGER, Philadelphia, Pennsylvania, Associate Director of Youth Work of the Evangelical and Reformed Church, and GEORGE WILLIAMS, Cleveland, Ohio, formerly Youth Associate for the United Christian Youth Movement and president of the Richard Allen Youth Council of the African Methodist Episcopal Church. The two were selected through the UCYM.

Other members of the team include: REV. BENGT-THURE MOLANDER, Youth Secretary for the World Council of Churches, who will serve as the staff adviser; KETH HILLYER, Toronto, Canada, Baptist; JACQUES MAURY, Lezay, France, French Reformed Church; ELIA PETER, Hyderabad, India, Methodist.

Special tasks in which the team members are prepared to give leadership are: parish youth work, student work, Bible study methods, rural youth work, work camps, voluntary service projects, Sunday school for persons 12-15 and 16-20, preaching, audio-visual aids.

The team will visit Mexico, Costa Rica, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil, Paraguay, and Venezuela.

Resignation of Miss Locker

PHILADELPHIA, Pa.—MISS MABEL ELSIE LOCKER, editor of children's publications for the Board of Parish Education of the United Lutheran Church in America, resigned from her position on September 1. Her health and responsibilities for her aging mother were the causes of this resignation.

Miss Locker has been with the Lutheran Board for twenty-seven years. She had an active part in the development of all kinds of curriculum materials—for vacation church schools, uniform lessons, the Children and the Church Series, the new Children's Activity and Program Kits, the leadership series, and

other types of materials. Much of the writing for these she has done herself.

She has also been active in the work of the Division of Christian Education of NCCUSA, serving on the Uniform Lesson Committee, the Picture Committee, the Editors' Section, and the Joint Commission on Missionary Education.

Milton Heitzman Resigns from Council Staff

NEW YORK, N.Y.—The REV. MILTON HEITZMAN has accepted a call to the Congregational Church of Beardstown, Illinois, to begin on November 4.

Mr. Heitzman came to the Department of Audio-Visual and Broadcast Education of the Division of Christian Education, National Council of Churches, on a half-time basis in the fall of 1953. In January, 1955 he became Associate Director. He resigned last spring, when the Commission on General Christian Education moved to New York, but agreed to stay on through October since Miss PEARL ROSSER, the Director of the Department, also resigned. His special responsibility during this time was the direction of the 13th International Workshop in Audio-Visual Education, held in August at the University of Southern California.

During his period of service with the National Council of Churches Mr. Heitzman has had primary responsibility for the Visual Education Fellowship and

the program of leadership cultivation. He has conducted workshops in various cities and has helped plan state institutes and coaching conferences in the West and Mid-West. He has also helped the National Audio-Visual Association to set up a training program for dealers who work with churches.

Before coming to the National Council of Churches, Mr. Heitzman was minister of Congregational churches in Lockport, Plainfield, and Aurora, Illinois.

In commenting on his resignation, Dr. A. L. Roberts said: "Mr. Heitzman is a superb example of what we mean when we say a 'team worker.' He plays his position well and is always there to lend support to a fellow worker. He leaves us to return to a parish responsibility, but he never stopped being a pastor."

Experienced Aid Available for the Church Out-of-doors

NEW YORK, N.Y.—The Outdoor Education Association, Inc., which has had twenty years experience in developing educational procedures in the out-of-doors with schools, colleges, churches, and related agencies, offers many resources for the churches' outdoor program. It conducts each year a National Camp for training leaders. It publishes materials, films, and pamphlets. It provides consultation field service. For complete information, write to Dr. L. B. Sharp, director of the Association, at 369 Lexington Ave., New York 17, N.Y.

DIETZ Supplies Give Joy at Christmas!

CHRISTMAS SCENERY BACKGROUNDS—Beautiful indoors or out. 2 scenes: THE NATIVITY or TOWN OF BETHLEHEM. 2 sizes: 19½ ft. wide x 7 ft. high...each \$9.75; 9½ ft. wide x 3½ ft. high...each \$5.95. Specify scene and size wanted. (Shipping costs extra)

1957 CALENDARS—12 Famous paintings, daily Scripture texts; ea. 40c; 12 for \$4.00

"HIS BIRTHDAY" TREE-TOP STAR—measures 7¼ in. Full color transparencies of Sallman's famous paintings. "Head of Christ" or "Madonna and Child". Bulb can be attached to illuminate picture. Individually boxed. (State design desired).....each \$1.89

RED STOCKING COLLECTOR—holds 10 dimes. Doz. 80c; 100 for \$5.75

GREETING CARDS—New De Luxe "Sunshine" Christmas Assortments. 21 Folders, Bible Verses with envelopes. .Box \$1.00; 20 Folders, Parchment, Silhouette designs, appropriate sentiments and texts. .Box \$1.00; 18 Pine Scented Folders, Christmas Tree Design with texts, tall cards. .Box \$1.25; 16 Folders, Sallman's "Head of Christ", beautiful sentiments. .Box \$1.25

GIFTS AND SOUVENIRS

PSALM 100 FOR CHILDREN—Excellent Gift Book; songs illustrate stories. Large size...\$1.00

CHRISTMAS CRIB—lifelike figures printed in colors forming scene 27" x 7½". Substantial. Each...\$1.00

CHRISTMAS BUTTON—"Joy to the World"—Pin attachment. Doz. 25c; 100 for...\$2.00

CHRISTMAS BANGLE—"Christ the Saviour is Born"; printed in Christmas colors. Doz. 15c; 100 for \$1.00

FOLDING CRIB No. 0495—Lovely 10¼" crib in colors. Ideal gift for Children.....Each 10c

"CHRISTMAS JOY"—Gift Booklet beautifully illustrated in colors; poems, etc. Each.....20c



3-BELL YULE LOG DECORATION—Bells, Pine Cones, Holly, mounted on Birch Log. Suction cup attachment. Gift boxed. Each...\$1.00

FOR PASTORS & TEACHERS

PELOUBET'S NOTES on Int. Lessons, 1957...\$2.75

HIGLEY'S COMMENTARY on Int. Lessons.....\$2.25

MINISTER'S MANUAL 1957 Sermon outlines \$3.00

POINTS FOR EMPHASIS 1957 Int. Lesson Helps 75c



CHRISTMAS CANDY BOXES—Half-Pound size, three designs—Manger, Church and Shepherds. Shipped flat. Doz. 30c; 100 for \$2.15. (Actual shipping costs charged extra)

CHRISTMAS ANNUAL—of literature and art; poetry, legends, carols. Beautifully illustrated. Large size book.....\$1.25

RECITATION BOOKS—Program Helps
STANDARD CHRISTMAS PROGRAM BOOK No. 15—new material, graded recitations for all departments....40c
CHRISTMAS SUGGESTION BOOK No. 30—Helps & Recitations for Primary, Junior & Intermediate groups....40c
CHRISTMAS TREASURY No. 67—Recitations, drills, short plays, pageants....40c
CHRISTMAS HELPER No. 56—New Ideal Handbook for Program Committee....40c
CHRISTMAS PROGRAM BUILDER No. 9—New program material for all ages....35c
PRIMARY CHRISTMAS BOOK—Recitations, Playlets, Drills, etc.....75c
CAROL PROGRAM with Optional Film Strip—"Come and Adore Him". Program Book, each 40c; Filmstrip, each...\$5.00

THE ABINGDON BIBLE COMMENTARY

Edited by Frederick C. Eiselen, David C. Downey, and Edwin Lewis

The standard one-volume commentary on the entire Bible

- Articles on the Bible as a whole and on the Old and New Testaments

- Commentary on the Old Testament and New Testament

Indexed Cross-referenced
 10 maps in color 1,452 pages

Regular edition, \$8.75
 Thumb-indexed, \$10

at all bookstores
ABINGDON PRESS

WILLIAM H. DIETZ, INC.

10 South Wabash Avenue Dept. 53 Chicago 3, Illinois

New Big Catalog FREE
 Ask For It Today!

Add 15c postage on orders under \$3 and 5c for each additional \$1

Audio-visuals for Christmas

SEVERAL new or revised sound filmstrips and one new motion picture film are now available for use at Christmas time this year. The following evaluations of these materials are taken from the reports of the audio-visual evaluation committees of the Division of Christian Education, National Council of Churches.

NEW RELEASE EVALUATIONS

Christmas Customs Near and Far

14 minutes, color or black and white motion picture, guide. Produced by Coronet Films, 1955. Available from Ideal Pictures and other local Coronet rental libraries at rates that will vary slightly from one to another.

TV's Fran Allison leads a group of intermediate children in the rehearsal of a Christmas pageant. As its parts unfold, Miss Allison shares the story of Christmas as it is celebrated in various sections of Europe, Asia, and Latin America. These variations are visualized with specific reference to Germany, Sweden, Italy, Mexico, and China. Both scriptural and legendary backgrounds are incorporated.

In general, the film is RECOMMENDED for older primaries, juniors, and their families as a supplementary piece of informative entertainment. It moves swiftly and covers its ground well. Some may question the accuracy of the Chinese observances, due to the country's contemporary situation; others will wonder why the children keep their wraps on while Miss Allison seems to need none at all. The narration is simple and direct, however, and the pictorial variety extensive without becoming overdone.

The Christmas Story

Sound filmstrip: 32 frames, color, guide, available with or without a dual-purpose, 33 $\frac{1}{3}$ rpm recording (one side for children, the other for adults). Produced by Cathedral Films, 1955. Available from the producer, denominational publishing houses, and local Cathedral dealers. Sale: \$9.00; \$6.50 without record.

Here is a partial revision of an older, though hitherto unevaluated production. New pictures have been added to the previous version, as has the sound track. The story is that of the nativity, and the pilgrimages of the shepherds and wise men.

As a worship material with primaries through adults, the materials is RECOMMENDED when the proper side of the record is used with its intended age groups. The story-line is presented well and its technical quality includes a satisfying use of color. Some may feel that too many of the frames are similar; this was a comment upon the original as well.

Holy Night

Sound filmstrip; 39 frames, color, guide, available with or without dual-purpose, 33 $\frac{1}{3}$ rpm recording (one side for children, the other for adults). Produced by Cathedral Films, 1955. Available from the producer, denominational publishing houses, or local Cathedral dealers. Sale: \$9.00; \$6.50 without record.

This is another recent remake of an older material. The story-line traces the Messianic Hope, Annunciation, visit of Mary to Elizabeth, the Nativity, and visit of the shepherds to Bethlehem.

The revision is decidedly an improvement. Excellence in photography and music selection enhances the major continuity changes. Using a real infant instead of a doll; linking the Old and New Testament references; and incorporating the text of the Bible's Revised Standard Version are ways in which the production was strengthened. Minor questions may be raised as to the accuracy of the bed, as such, in Mary's room, and the possible use of two different Marys. These, however, are relatively minor criticisms of the material that is RECOMMENDED for instruction and worship use with juniors through adults, depending on the record side used.

How We Got Our Christmas Carols

Sound filmstrip, 43 frames, color, guide, one 12" 33 $\frac{1}{3}$ rpm recording (flip-side for "Making Christmas Christian"). Produced by Church Screen Productions, 1955. Available from the Society for Visual Education, denominational publishing houses, and other local SVE dealers. Sale: \$9.00; \$6.00 without record.

Included are the stories of how four Christmas carols came to be written: "O Little Town of Bethlehem," "Hark, the Herald Angels Sing," "It Came Upon the Midnight Clear," and "Joy to the World." After each story, two verses of the song appear on the screen for congregational singing. The recording includes organ accompaniment for them, as well as narration for the total material.

Within the framework of a variety of Christmas programs, it is RECOMMENDED for general audiences. It could be used devotionally as well as instructionally. Colorful and swift in movement, a real strength lies in its frequent opportunities for audience participation.

Making Christmas Christian

Sound filmstrip; 37 frames, color, guide, one 12" 33 $\frac{1}{3}$ rpm recording (flip-side for "How We Got Our Christmas Carols"). Produced by Church Screen Productions, 1955. Available from the Society for Visual Education, denominational publishing houses, and other local SVE dealers. Sale: \$9.00; \$6.00 without record.

A family of four: Dad, Mom, son, and daughter plan and do together a series of things to maintain the true Christmas spirit in their home life. Resulting suggestions include activities in giving to others, building family traditions, making their own gifts and decorations, remembering family helpers and friends, setting up a creche, and observing a seasonal worship service in the home.

Timely and to the point, the piece is RECOMMENDED for family groups as entertaining instruction in creative home activities at Christmas, and should motivate them as well. Parent and teacher groups may well find it equally useful. The suggestions are concrete but never trite and the stress on family participation as a family in the Christmas season carries year-round implications. Though the artwork is a bit garish and stilted, the technical phases are satisfactory, in general.

DIRECTOR OF CHRISTIAN EDUCATION WANTED

by large Atlanta Protestant church,—

A teacher to teach volunteer teachers how to teach, and to share in the total ministry of the church.

Starting salary \$4500, plus car allowance.

Prefer married man aged 25-45.

Denomination not important.

Reply to:

Dept. A, Int. Journal of Rel. Ed.
257 Fourth Ave., New York 10, N.Y.



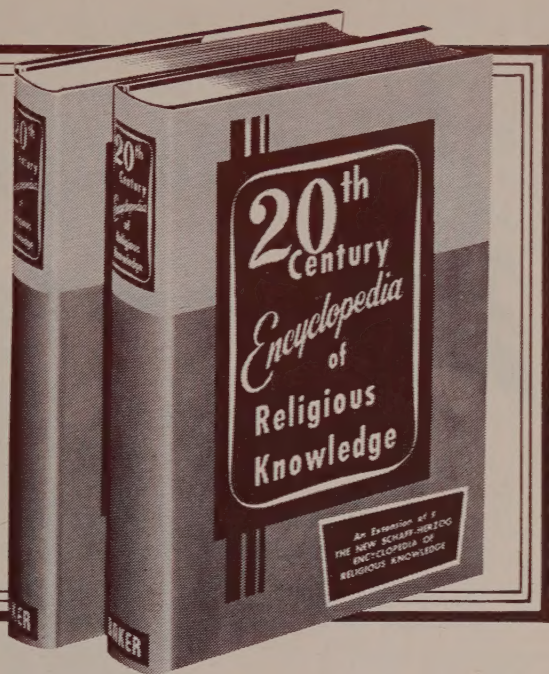
Now you can enjoy the most thrilling sight in the world... FULL COLOR pictures of the Story of the Bible! This newly invented Projector you can project this Bible Film or your own 16mm home film on any wall or ceiling... no screen is needed! This all-plastic projector attaches to any standard flashlight and also doubles as a viewer. Actually projects pictures LIFE SIZE... and will give a lifetime of service. Here's an ideal gift that will be appreciated by both children and adults. Projector comes complete with double focusing lens, rubber flashlight adaptor and 100 FULL COLOR Film Strip of Bible Story... all for only \$2.98.

T & B STAMP SERVICE
70 Vine St. PLYMOUTH 13, PA.

Free

PUBLISHED AT
\$15.00 PER SET, BUT GIVEN
WITHOUT CHARGE TO NEW
MEMBERS WHO JOIN THE
RELIGIOUS BOOK CLUB

510 CONTRIBUTORS
1248 DOUBLE-COLUMN PAGES • 1,000,000 WORDS
2 VOLUMES, REGULARLY \$15.00



This much-needed reference work completes a monumental project by a group of twelve dedicated scholars headed by Professor Lefferts A. Loetscher, the eminent church historian of the faculty of Princeton Theological Seminary. Such a new, contemporary encyclopedia is needed because of the discovery of new source material, the rise of new

presuppositions and techniques, both in scholarly research and in the practical strategies of church administration and parish work, far-reaching cultural and social changes which have altered in important ways both the contents and the structure of theological disciplines, and a multitude of new institutions and personalities.

AND NOW . . . the Religious Book Club is offering them without charge to new members who wish to try the advantages of Club service for a year, such advantages as

- No Minimum Number of Books to Buy • Free Monthly Bulletins Bringing News of All the New Religious Books • Handsome, Valuable Books (Like the 20th Century Encyclopedia of Religious Knowledge, Which Members Received as a Bonus) When You Decide to Accept Club Selections—
- One Free Bonus Book With Every Four Club Selections Purchased • Membership Continues as Long After Your First Year as You Find It Useful.

IMPORTANT SAVINGS TO MEMBERS—In addition to the gift you receive when you join the Club, and bonus books when you purchase Club Selections, you are frequently able to save money in buying the Club Selections themselves, since they are never priced higher than the regular publisher's price and are sometimes priced lower. The few cents charged for postage and shipping may be saved, if you wish, by paying in advance. The prices of Club Selections vary, depending on the size of each book, but average around \$3.00. Members are not obligated to take these books, of course, since they always have complete freedom of choice: the Club simply recommends the book its editors believe is the most helpful or interesting for the month and members decide whether or not it suits their needs.

MEMBERSHIP WITHOUT OBLIGATION—We believe you will find this the most practical and economical way to find and buy the books you need. You can try it for a year, without obligation to buy books, simply by filling in and returning the coupon provided on this page.

RELIGIOUS BOOK CLUB, Dept. 1J-811
76 Ninth Avenue, New York 11, N. Y.

Gentlemen:

You may enroll me as a member for one year and send me at once my free 2-volume set of 20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE and the monthly RBC BULLETIN. I am not obligated to purchase any books. I will let you know promptly whenever I do not want the monthly Club Selection. If I decide to purchase Club Selections I am to receive an additional free book as a bonus for every four Club Selections I choose.

Mr. _____

Rev. _____

Mrs. _____

Miss _____

Address _____

City _____

Zone _____

State _____



Abingdon Books

for understanding the outdoors

IN WOODS AND FIELDS

Written and illustrated by Margaret Waring Buck.
Nature information for the beginning naturalist, arranged by seasons, habitat. Index; 230 pictures. **Cloth, \$3; paper, \$1.75**

IN YARDS AND GARDENS

Written and illustrated by Margaret Waring Buck.
Describes 200 of the commonest things that live and grow near homes. Checked by nature authorities.

Cloth, \$3; paper, \$1.75

IN PONDS AND STREAMS

Written and illustrated by Margaret Waring Buck.
Flowers, snakes, frogs, small mammals, etc., found in or near ponds and streams described.

Cloth, \$3; paper, \$1.75

for fun at Camp

PHUNOLOGY

By E. O. Harbin. 1,000 games and entertainment plans—for parties, socials, banquets, in the home, school, or church; and outdoor affairs—picnics, hikes, camping parties. 454 pages for ready reference.

\$1.95

THE FUN ENCYCLOPEDIA

By E. O. Harbin. The standard one-volume encyclopedia of good, clean fun. A 1,000-page "fun library" with over 2,400 party plans, entertainments, stunts, sports—indoors or out, for all ages. *Indexed.*

\$3.95

THE COKESBURY STUNT BOOK

By A. M. Depew. For genuine good times and laughs—a big book that "clicks" with old and young! Highly effective, easy to carry out, these stunts fit or adapt to any occasion. *Illustrated. Indexed.*

\$2.95

THE COKESBURY GAME BOOK

By A. M. Depew. 600 games—old-time favorites and brand-new ideas. For home, school, church, club. A perfect answer to "what to do next." Extra plans for leisure-time fun. 411 pages. *Illustrated. Indexed.*

\$1.95

for quiet time

GETTING TO KNOW THE BIBLE

By Edward P. Blair. Five chapters intended as a brief beginner's guide to the Bible. Here is background reading on the Bible, as well as practical, detailed suggestions for reading its individual books; for appreciating the meaning of outstanding passages, and other helps. **Paper, 35c**

ALTARS UNDER THE SKY

By Dorothy Wells Pease. Wonder in the presence of God's beauty and renewed courage in the presence of his strength is the prevailing mood of these devotional readings, planned for use outdoors. Each meditation brings a poem of the outdoors, combined with prayer and scripture.

\$1.25

PATHS OF SHINING LIGHT

By Vera Idol. Nature lovers who feel close to God in the great outdoors will find new inspiration in these 19 meditations. The subjects are such familiar themes as "Mountains" and "Stars," and each is beautifully illustrated.

\$2.50

at all bookstores

ABINGDON PRESS



1798 SCENIC AV.
HERRELEY 9, CAL.
L 4072556-12257